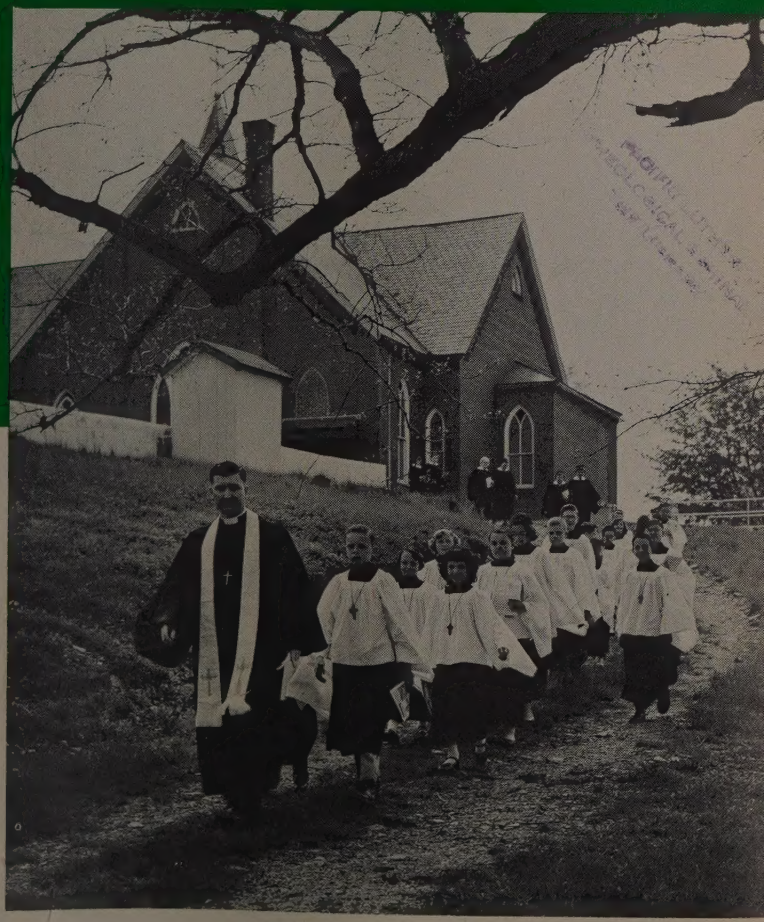
The LUTHERAN

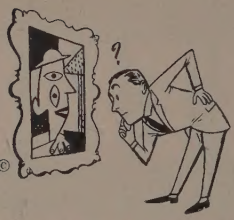


BLESSING OF THE FIELDS

Rogate Sunday tradition observed in Pennsylvania

Vol. 42, No. 33

MAY 18, 1960



WHAT GOD WANTS

BOBBY had to carve a man from soap for a school art project. He followed the instructions very carefully. First he drew a pattern of the man he wanted to make on a piece of paper. Then he began to carve.

It wasn't a perfect piece of sculpturing by any means, but it looked pretty good when he had finished. An attentive watcher during the whole process was his little sister Janet. Naturally, she wanted to make a soap man too.

BOBBY gave her the pattern and patiently instructed her about how to use it. Janet went to work willingly but a little while later she was discouraged. Her creation was disfigured, the arms and legs didn't match.

"Didn't you follow the pattern drew?" demanded Bobby, offended be cause his teaching efforts had gone t waste.

Janet shook her head.

"ALL YOU have now is a crazy mixed up man," grumbled Bobby. "Don't yo know you can't make a good soap ma like the teacher wants when you don follow the pattern?"

As I watched the scene I thought tha the same is true in our lives. We procee to mold ourselves into men and wome without keeping in mind the pattern c what God wants us to be. The result often like Janet's soap man—a mixed-u person.

—KATHERINE BENION

The LUTHERAN *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Direct Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; the Rev. Ernest J. Hoh, Litt.D secretary; Rev. Willard D. Allbeck, Ph.D., D.D., Edmund C. Arnold, Donald T. Forsythe, L.H.D., William Keister, W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D.

PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylvan H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1960 by the United Lutheran Publication House. Printed in U.S. Second Class Postage Paid at Philadelphia, Pa.

The LUTHERAN

hree-Way Handclasp
) Minneapolis - - - - 11

lew Limbs for Billy - 16

utherans Do Well
) Venezuela
By Franklin Clark Fry 20

Church in the News - 4
Washington - - - - 10
oard of Social Missions
Adopts Statements - - 32
ynod Conventions:
Georgia-Alabama - 35
Virginia - - - 34
JLCA - - - - - - 36

News in the Churches:
Caribbean - - - - - - 38
Delaware - - - - - - - 44
ndiana - - - - - - - 45
N. Y.: Binghamton - - - 40
Nova Scotia - - - - - 46
Ohio - - - - - - - - 44
Pacific - - - - - - - 38
Pacific Southwest - - - - 37
Pa.: Philadelphia - - - - 42
Pa.: Reading - - - - - 40

Five Make a Family - 23
Worship Notebook - 25
Personal Problem Clinic 26
Books - - - - - - - 28
Letters to the Editor - 31
In Conclusion - - - - 50

THIS WEEK . . .

● MERGER BECAME A FACT for three Lutheran bodies last month as 7,000 persons joined in prayer and song in the huge Minneapolis auditorium. Before The American Lutheran Church was constituted, the merging churches which had been founded by Lutherans from Germany, Denmark and Norway took a last look at their past and got ready for the future (*page 11*).

● MINNEAPOLIS was not the only place where merger was a big topic. ULC synods are gathering for their annual conventions and talk about the time when the next big merger will be completed. Virginia and Georgia-Alabama report about their April meetings this week (*page 34*). Others will follow in the next issues.

● A GLOBAL VIEW of Lutheranism's worldwide concern is supplied by ULC President Franklin Clark Fry whose letter on Venezuelan impressions (*page 20*) will be followed next week by one about Colombia. Both give an intimate account of life in Latin America and Dr. Fry's reactions to what he saw.

● THE HEARTENING STORY from Good Shepherd Home in Allentown, Pa., about a boy who acquired new arms and legs and a brand-new future (*page 16*) is significant in more than one respect. While it points to the tremendous opportunities opened to the handicapped by technological advance, it also shows what avenues of service are open to Lutheran social mission institutions in helping the disabled lead normal lives.

● COVER PICTURE: Rogate Sunday (May 22) is observed by some rural congregations with "blessing of the fields" services. In our picture Pastor Celo V. Leitzel leads the choir of Muddy Creek Church (Central Pennsylvania Synod) in traditional procession from the church.

THE CHURCH IN THE NEWS

Methodists bar hasty integration

The Methodist Church has since 1939 been organized into five geographic and one nongeographic (Negro) jurisdictions. In 1956 a constitutional amendment was adopted to permit Negro congregations to transfer to the white jurisdictions. Only six of the 1,600 Negro Methodist congregations have made the transfer in the four years, although 36 others are planning to do so. All are outside the South.

Most controversial issue at the quadrennial general conference of the ten-million-member church at Denver this month was a study commission report recommending retention of the all-Negro Central Jurisdiction. After four days of debate delegates approved 723-57 a compromise which would permit continued separation of white and Negro congregations.

Delegates made a dozen efforts to abolish the Central Jurisdiction or to set a time limit for the end of what Boston University President Harold C. Case called "a symbol of segregation." A Southern delegate retorted that "Jesus never set a time limit for the coming of the kingdom."

Dr. Charles C. Parlin, New York lawyer and chairman of the study commission, decried the "emotional conflicts" in the integration debate which delayed enactment of other business.

Institutions can wait

The race debate sharpened anew when Chester Smith, 75-year-old New York delegate, proposed that "not one dollar" be given to seminaries that practiced race discrimination. Specific target was the Duke University Divinity School at Durham, North Carolina.

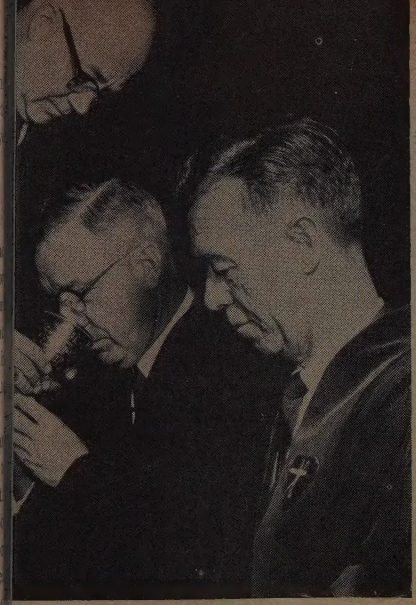
Supporting the proposal, one delegate said he was "sick and tired of waiting to see my church take a stand for Christ." A minister from the South pleaded for moderate action because clergymen from his part of the country were "trying their level best to preach brotherhood under great stress and strain. Emotional oratory may pull the rug out from under us."

The Smith proposal was defeated, as delegates voted instead to urge "all Methodist-related institutions" to come into "full harmony with the policy of the church and its pronouncements on race."

At its closing session the convention approved a special report on race which noted "the failure of our church to live up to its own pronouncements." The report asked "the realization of Christian brotherhood and full participation by all in every aspect of the church's life. We join other people of good will in moving toward the day when all races shall share richly without discrimination or enforced segregation in the good things of life."

More ritual sought

Methodist worship should "return to historical forms," a commission told the convention. Delegates approved for experimental use a revised book of worship which Bishop Edwin Voigt said "strikes a balance between formal and informal."



METHODIST BISHOPS COMMUNE
Bishop Gerald Kennedy of Los Angeles (right), new president of Methodist Council of Bishops, receives communion with predecessor, Bishop Marvin Franklin of Mississippi, from Bishop Donald Tippett of San Francisco. Chalice used was given by John Wesley to St. George's Church, Philadelphia, Penna., in 1785.

The book provides orders of service for public worship, baptism, confirmation, communion and marriage. It follows the traditional calendar of the church year.

Baptism in American Methodism has been "watered down" into a "social event," the new book says. It asks restoration of its "original and historic meaning as a sacrament." The book provides a confessional service before communion and calls for confirmation when a baptized Christian "accepts the privileges and assumes the responsibilities involved in church membership."

In other actions, the Methodists endorsed the organization known as "Protestants and Other Americans United for Separation of Church and State (POAU)"; set up new rules for bishops; protested "viciously false statements" circulated against the National and World Councils of Churches; declared that planned parenthood "fulfills rather than violates the will of God"; opposed compulsory military training and urged abolition of war.

Presbyterians speed integration

Southern Presbyterians meeting for their 100th General Assembly at Jacksonville, Florida, reaffirmed a 1954 stand that forced racial segregation was "against the will of God."

Ministers and many laymen of the church are "doing far more to bring about a Christian solution" of the race problem in the South "than is generally recognized," Dr. Ernest Trice Thompson, moderator, told the commissioners. In some communities "feeling runs high" and traditional patterns are hard to change. Even in these areas there is "a stirring of Christian conscience, a growing recognition that change is inevitable and that the church must play a part in directing this change," he said.

Dr. Thompson asked that the church develop a plan to support ministers who find their pastorates jeopardized because they have spoken out for fellowship between races. Two ministers had been forced to resign because they asked "creative contacts between races," Dr. Thompson said. Delegates failed to act, but approved instead 215-191 a report backing freedom of the pulpit and affirming a minister's right to bear witness to stated positions of the church.

The assembly turned down a resolution which would have placed the church

on record as opposed to the election of a Roman Catholic as President of the U.S.

Warns on too many meetings

Church life suffers from "over-organization," Howard L. Logan told the United Lutheran Church Men in his final report as executive secretary. After more than four years with ULCM, Mr. Logan will return to California as assistant to the president of the Pacific Southwest Synod.

Thousands of men are active in various phases of congregational life and many "do not feel the need for a men's group in the congregation," Mr. Logan said. "They find they already have too many meetings to attend in the life of the congregation . . . The number of meetings in congregations since World War II has multiplied over and over."

Big need among church members is "more complete understanding . . . about the relevancy of the gospel in today's world," Mr. Logan said. He praised the stronger ties between the program of the men's auxiliary and the program of the church and noted gains in state synodical units and in attendance at ULCM conventions. Future problem will be to find "more effective means of enlisting a greater proportion of the manpower of the church," he stated.

Chicago faculty to be dissolved

Four Chicago theological schools had in 1943 pooled their resources to undertake a new life as the Federated Theological Faculty of the University of Chicago. The faculty was administered by a cabinet representing the four institutions, with separate governing boards and internal administrative staffs for each.

During the years, a strong faculty was assembled, including Lutheran theologians Joseph Sittler, Jaroslav Pelikan, Jerald C. Brauer and Granger Westberg.

This month Dr. Lawrence A. Kimpton, chancellor of the university, said the faculty would be dissolved on May 1, 1963. Withdrawing from the federation were the university's Divinity School (American Baptist), Disciples Divinity House, and Meadville Theological School (Unitarian). The other member was the Chicago Theological Seminary (Congregational Christian). The Divinity School has about 185 of the federated faculty's students; the Chicago Seminary about 120; Divinity House 25 and Meadville 11.

Dr. Kimpton said "tensions and disagreements" between the Chicago Theological Seminary and the three others led to the break-up. Dr. Howard Schomer, CTS president, responded that his 105-year-old school regretted the decision but was opposed to further "absorption" by the university.

N. Y. adopts bus plan

Bus transportation at public expense had been provided in New York State for parochial school pupils if the local school district approved or the State Commissioner of Education ordered it. Parents of parochial school children had to make an annual request for such bus service, however.

The state legislature this month adopted a new measure providing mandatory free transportation for all parochial school pupils. Under terms of the measure, bus rides will be given pupils from kindergarten to eighth grade if they live more than two miles from school and for older pupils who live more than three miles away. The conditions are the same as those for public schools. Longest required ride is ten miles.

Critics of the bill said it violated constitutional separation of church and state. Additional cost to taxpayers may amount

.ANNING SEMINAR for Lu-erans in high federal posi-ons are church and govern-ent leaders. Standing are istors Temme and Johnson. ated are Dr. Alexander, Mr. oener and Dr. M. H. Trytten.

$10 million annually, the State Educa-on Department estimated.

In signing the bill, Gov. Nelson Rocke-ller said it was the aim of the state to ovide private school pupils with serv-es "equivalent" to those given public hool pupils. Albany observers ques-oned whether backers of the bill would ress at the 1961 legislative session for her proposals for public support of urch schools.

eminar for G-men

Lutherans in U.S. federal government ositions will meet at Gettysburg Semi-ary in Pennsylvania June 3 and 4 to dis-uss the relation of religion to their posi-ons in public life. The seminar is spon-ored by the public relations divisions of ie National Lutheran Council and the utheran Church—Missouri Synod.

Planning the two-day event at a Wash-gton meeting this month were Dr. Myrl lexander, assistant director of Federal risons; Irwin R. Hoener of the Vet-ans' Administration office; Dr. Mer-am H. Trytten, director of the Office f Scientific Personnel for the National Research Council; the Rev. Norman Temme of the Missouri Synod, and the Rev. Philip A. Johnson of the NLC.

ULC receipts up

Benevolence funds remitted by the synods to the United Lutheran Church for the first three months of 1960 are more than 20 per cent ahead of last year, Dr. Edmund F. Wagner, ULC treasurer, reported. The church's income up to April 20 was above $2 million, a gain of $352,000 over the same period in 1959.

Since the 1960 ULC budget is $12.4 million compared with a budget of $10.1 million last year, the percentage received so far this year is just about equal to last year's. Total giving last year provided only 90.8 per cent of the apportionment.

High court to rule on Sunday laws

Merchants in Maryland, Massachusetts and Pennsylvania had appealed to the U.S. Supreme Court convictions under state laws for doing business on Sunday. In other cases, lower courts had disagreed on the constitutionality of Sunday closing laws. New Jersey's Supreme

Court had upheld a Sunday law. In Pennsylvania, some courts upheld a 1959 law prohibiting retail sales of non-essential merchandise but a Common Pleas Court judge ruled it void "because it prefers certain Christian religions over all others and contributes to their establishment."

Faced with the conflict in the lower courts, the Supreme Court agreed to review the constitutionality of the Sunday laws of Maryland, Massachusetts and Pennsylvania. If the court finds them unconstitutional, it will in effect wipe out all restrictive Sunday laws. If it upholds them, it will put an end to the wave of litigation that has broken out as a result of a concerted effort by discount stores and roadside supermarkets to promote Sunday sales.

The court will not hear arguments in the cases until its fall term, which opens in October. No decision is expected before November or December, at the earliest.

Service at capitol defended

Americans were accustomed to hearing Salvation Army bands play on street corners, in front of department stores, in public parks. Most Minnesotans had no complaint when for the fifth year a Salvation Army group held Holy Week services in the rotunda of the state capitol at St. Paul, but some objected. The hymn-singing and scripture reading was a "violation of the constitutional requirement separating church and state," they told Fred Denfeld, state director of public property.

When Mr. Denfeld said future services at the capitol would not be permitted because of the complaints, Roman Catholic Archbishop William O. Brady of St. Paul came to the support of the Salvation Army hymn-singers. "What is so terrible" about "singing old-fashioned religious melodies" at the capitol, he demanded. "A little more prayer in public offices might keep our elected or appointed or hired officials mindful of something important."

Roman Catholics would not join the Salvation Army's devotions, "but we shall defend their right to do so for themselves," he said. "Unless we are alert, we shall allow vociferous and professional non-believers to impose on us all their pet forms of indifference, opposition to religion or atheism."

Suomi observes 70 years

Three of the world's leading Lutherans will participate in the 70th anniversary convention of the Finnish Evangelical Lutheran Church (Suomi Synod) at Virginia, Minnesota, in June. Archbishop Ilmari Salomies of Finland; Dr. Franklin Clark Fry, president of the ULC and of the Lutheran World Federation; and Dr. Malvin H. Lundeen, president of the Augustana Lutheran Church, will take part in the convention June 26-29. Dr. Raymond H. Wargelin, Suomi president, will conduct the sessions.

Organized in 1890, the Suomi Synod has a membership of 36,000. Its headquarters are at Hancock, Michigan. It is currently engaged in merger negotiations with the Augustana, United and American Evangelical churches which will form the new Lutheran Church in America, scheduled for organization in 1962.

Jewish population counted

Nearly half of the world's 12,500,000 Jews live in the United States, according to statistics in the 1960 *American Jewish Year Book*. The publication reported that the Jewish population of the U.S. is 5,367,000.

Israel has 1.8 million Jews, according to the book. Europe's Jewish populatio

CLOTHING COLLECTION AT CHURCH WORLD SERVICE HEADQUARTERS
Staff members of Protestant relief agency donate used clothing in drive at New York's Interchurch Center. National campaign for collection of used clothing is under way.

given as 3.5 million, about two-thirds of them in the Soviet Union or its satellites. Besides the U.S., Russia and Israel, countries with Jewish populations above 200,000 are listed as Great Britain, Argentina, France, Canada, Romania and Morocco.

And so forth

American Baptist Home Mission Society has named the Rev. William B. Hill as a field missionary to organize congregations in southern states. American Baptists formerly confined their work to the North.

Average pastor in the Lutheran Church of Hamburg, Germany, serves 5,562 parishioners, according to a report from the church office. The church has 145 pastors serving congregations and 58 in general work.

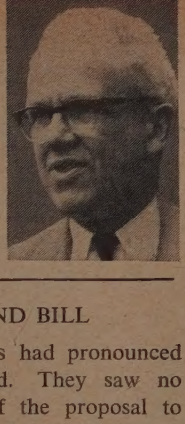
A 29-year-old member of the Jehovah's Witness sect who refused to permit a blood transfusion for his dying infant son for "religious" reasons was found guilty of manslaughter by a jury in Melbourne, Australia.

Christian church membership in Japan has reached a total of 678,258 or 0.7 per cent of the population, the Tokyo *Christian News* reported. Protestants number 376,357 in 3,100 churches; Roman Catholics 266,608 in 725 congregations; Russian Orthodox 35,293 in 105 churches.

Sweden turned down a request by the Mormon Church to photograph Lutheran parish records. Mormons wanted the lists because deceased relatives of their church members may be baptized into the faith by proxy. Denmark last year rejected a similar request.

WASHINGTON

By ROBERT VAN DEUSEN



THE FORAND BILL

POLITICAL PROPHETS had pronounced the Forand Bill dead. They saw no chance for passage of the proposal to pay hospital bills for old people out of Social Security funds, since leaders of both parties were opposed to the idea.

President Eisenhower, chronically cool to health insurance under government sponsorship, had turned down a suggestion from Arthur Flemming, his Secretary of Health, Education, and Welfare, that a modified form of federal health benefits for the aging be submitted to Congress. He preferred to rely on privately operated plans.

Democratic Speaker Sam Rayburn seemed equally opposed to adding this new category of benefits to the Social Security program, since it would mean an increase in the tax collected from employers and employees. The House Ways and Means Committee, which has to approve any money bills, objected to the philosophy of the Forand Bill and resisted any rise in Social Security taxes beyond the increases already scheduled.

LEADERS HAD not foreseen the tremendous public backing which the idea of medical care for the aging would call forth. Tens of thousands of letters poured into Congressmen's offices urging the passage of the Forand Bill or something like it. The volume of mail eclipsed that on all other election year issues.

The reason for this tremendous groundswell of support was obvious. People on Social Security were finding that their slender allotments would not stretch to cover unusual medical expenses.

Reversal

IF THERE is anything that will persuade a Congressman to take a second look at a problem, it is the arrival of sacks of mail. With the entire House of Representatives up for election, Speaker Sam Rayburn came under increasing pressure from his colleagues to change his position on medical care for the aging.

The last week in April, Rayburn capitulated. He and the other Democratic leaders in Congress decided to throw their weight behind a medical-care program under the Social Security system. The House Ways and Means Committee went into executive session to see what could be done to satisfy the growing demand without breaking a big hole in the dam of federal finances.

One possibility was that instead of increasing the Social Security tax by ¼ of 1 per cent, as proposed in the Forand Bill, the money would be provided by raising the wage base on which the tax is collected from $4,800 to $6,000. The extra funds would come from those who are earning more than the present maximum. For example, at the current rate of 3 per cent, the Social Security tax of a man earning $6,000 or more would be increased by $36, as would the tax paid by his employer.

With the Democratic leadership behind it, it is probable that some bill for providing hospital care for Social Security pensioners will be passed. It is likely to be vetoed by the President. But in an election year, enough Republicans would probably vote for such a measure to override the veto.

Three-Way Handclasp in Minneapolis

THREE LUTHERAN BODIES COMPLETED MERGER LAST MONTH AT JOINT MEETING

AMERICA'S LUTHERANS took one of their longest strides toward unity with a three-way handclasp before an altar on the stage of the Minneapolis Auditorium last month. The "ceremony of joining hands" symbolized the merger of the Evangelical, American and United Evangelical Lutheran churches into a new 2,250,000-member body, The American Lutheran Church.

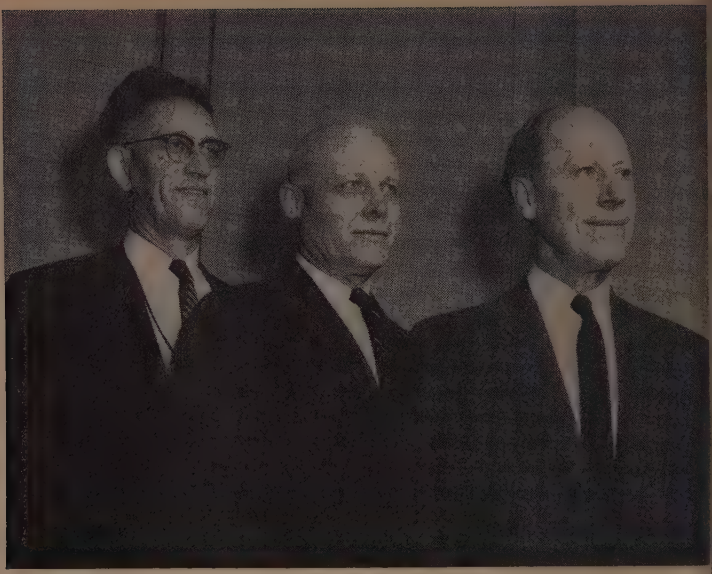
The historic event created the third largest Lutheran body and one of the ten largest Protestant bodies in North America. It was the first major merger of Lutherans since 1930 and the third important merger in the 20th century.

The three uniting churches were themselves products of mergers—the UELC in 1896, the ELC in 1917, and the ALC in 1930. It was also the first major union of Lutheran bodies across lines of national origins. UELC's background is Danish, ELC's Norwegian and ALC's German.

Amid flying banners and lusty hymn singing, the 1,000 delegates to the constituting convention marched from Central Lutheran Church, following a communion service, to the big auditorium. With a rap of the gavel, Dr. William Larsen, UELC president and chairman of the Joint Union Committee, called the convention to order.

Then, standing beneath a banner which proclaimed, "Thine Be the Glory," the three presidents joined hands as the con-

UELC's Larsen, ALC's Schuh, ELC's Schiotz



GENERAL SECRETARY LARSEN, VICE PRESIDENT MENTER, PRESIDENT SCHIOTZ

vention chaplain, Dr. Lawrence S. Price of Fremont, Ohio, declared the new church established.

CONSTITUTION and by-laws were adopted by a voice vote and delegates turned to the business of electing a president for the new church for a six-year term. On the first ballot, with a unanimous vote required to elect, it became obvious that Dr. Fredrik A. Schiotz, president of the ELC, was the favorite. He received 484 of the 987 votes. Running second was Dr. Norman A. Menter, first vice president of the ALC, with 185 votes. Dr. William Larsen, president of the UELC, was third with 154 votes. Fourteen other candidates received votes.

On the second ballot, Dr. Schiotz got 587 votes, 65 short of the two-thirds required for election. The third ballot settled the election, with Dr. Schiotz getting 650 of the 961 votes cast. Dr. Menter was later chosen vice president. Dr. Larsen was named secretary, a full-time office. While ballots were being counted, delegates sang hymns and heard greetings from other Lutheran bodies.

"We could not have chosen a more God-filled man to lead our new church body," Dr. Larsen said in introducing Dr. and Mrs. Schiotz to the convention.

" 'Let no man think more highly of himself than he ought'—this Scripture verse read this afternoon could not be better suited to me," Dr. Schiotz said. "I am overwhelmed by the action taken this morning."

He noted that ten of the thirteen top staff executives of the new church had been chosen from the ELC ranks. Yet the Joint Union Committee had made no effort to apportion offices according to synodical affiliation and there had been no feeling of antagonism over the preponderance of ELC executives chosen for administrative posts, he said.

Dr. Schiotz will begin his term officially next January, but actually will plunge into new duties at once. On May 10 he began two months of travel to participate in the first conventions of the 19 districts of the new church, from coast to coast and in Canada.

Born in Chicago June 15, 1901, Dr. Schiotz attended St. Olaf College and Luther Seminary. Ordained in 1930, he served as pastor at Duluth and Moorhead, Minnesota. In 1938 he began seven years as director of student work for the National Lutheran Council. After three years as pastor of Trinity Church, Brooklyn, he undertook administration of war-orphaned missions for the National Lutheran Council and Lutheran World Federation in 1948. In 1954 he was chosen as successor to Dr. J. A. Aasgaard as head of the ELC.

The constituting convention called upon the 5,000 congregations of the ALC to work toward peace and unity within the church. It set a "Year of Jubilee" starting Pentecost, June 5, to celebrate the merger. Part of the year's program will be raising a $2 million fund to strengthen mission, education and welfare activities of the new church.

In other actions, the convention adopted a budget of $18 million for 1961 operations. The total is more than $2 million higher than the combined 1960 budgets of the three merging churches.

What about future unity moves? Approved by delegates was a resolution to declare immediate altar and pulpit fellowship with the Lutheran Free Church, which had once been a party to the merger negotiations but had been forced to withdraw when its congregations failed to approve union. The question of entering The ALC will again be raised at the LFC's annual conference this year. If the conference authorizes a third referendum and the outcome is favorable, the Free Church would apply for membership in The ALC in 1962.

In another resolution, delegates expressed willingness of The ALC to "enter into discussions looking toward altar and pulpit fellowship with any and all Lutheran churches which confess their adherence to the Holy Scriptures as the Word of God in all matters of faith and life and subscribe to the Confessions of the Lutheran Church."

The new church affiliated at once with the National Lutheran Council, Lutheran World Federation and World Council of Churches. There was a scattering of dissenting votes to World Council affiliation, which a faction in the ELC had opposed.

At the installation service for Dr. Schiotz, Dr. Alvin Rogness, president of Luther Seminary, described the merger as a milestone on the road to larger Lutheran union. Noting that the Augustana, United, American Evangelical and Suomi Lutherans are planning to unite in 1962 into the Lutheran Church in America, Dr. Rogness said, "We implore the Lord that our union and the parallel union soon to come for our sister Lutheran bodies, may together become an auspicious setting for the whole Lutheran family to witness its oneness in their one Lord and one faith."

Dr. Schiotz told a news conference that he believed the new ALC would not enter into any further organic union "unless all major Lutheran bodies are involved." He said this would include both the proposed Lutheran Church in America and the Lutheran Church—Missouri Synod.

The Augustana Lutheran Church, which had been a party to the early ALC merger talks, withdrew from them

DR. SCHUH CALLS ALC MEETING TO ORDER

because the merger was not at that time open to any other Lutheran bodies. Dr. Franklin Clark Fry, president of the United Lutheran Church, was reported to have said in New York last month that his church would gladly "scrap" its merger plans if they could be replaced by a plan for all-inclusive union.

WHATEVER excitement there was in the closing conventions of the three church bodies, which preceded the constituting convention for The ALC, came at the ELC session. Two stormy issues rocked the 2,269 delegates who met to close the ELC's 43-year history.

ELC officers had been charged with extravagance by a Minneapolis attorney, Oliver Wanglie. In a letter to all ELC pastors, he cited "excessive traveling expenses on the part of our church officials" and added that some "were using their office for private gain." He said more than $300,000 had been spent for travel in 1959.

The convention's Board of Review reported that it found "no basis whatsoever for criticism or complaint." It answered that nearly half the reported $300,000 was spent by missionaries traveling to or from their fields or visiting churches throughout the U.S. to interpret their work. Delegates affirmed "complete confidence" in their officials and leaders in adopting a resolution presented by the Rev. Cecil M. Johnson, secretary of the Board of Review.

THE OTHER argument hinged on the plans of the new ALC to join the World Council of Churches. The ELC had not been a member of the council. An anti-World-Council group had been formed within the ELC, calling itself "World Alone, Inc." Petitions signed by 1,444 ELC members asked the Church Council, executive group in the new church, to

UELC's EDITOR JENSEN (LEFT) HONORED

LAST ELC CONVENTION MEETS AT CENTRAL LUTHERAN CHURCH

all a free conference at least six months rior to the 1962 general convention to liscuss whether the new church should emain in the World Council.

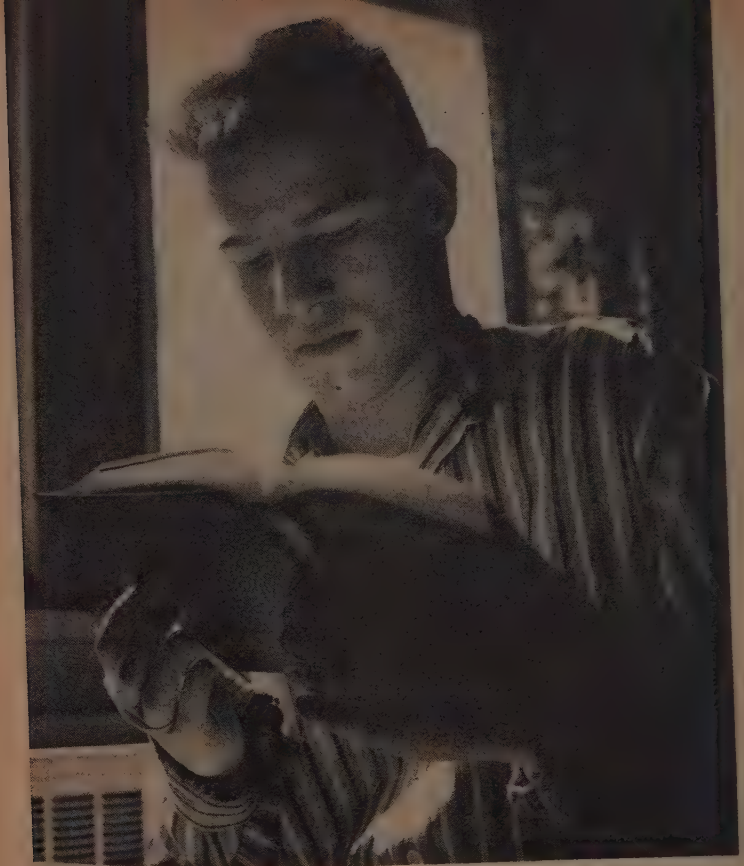
The ELC agreed, adopted the petiions. Four ELC congregations refused o wait, Dr. Schiotz reported. They erved notice that they would withdraw rom the new church because they object o its membership in the World Council. The congregations were not identified.

THE OLD ALC's closing convention was brief and formal. Special honor was paid o Dr. Henry F. Schuh, 70, who had been president of the ALC since 1950 nd director of stewardship and finance or the period from 1931-50, covering he entire life of the ALC.

Honored for his "progressive leadership, faithful devotion to duty and unring service" as head of the church, Dr. Schuh was later named honorary president for life of the new ALC. Dr. Schuh will continue in office until Dec. 31, when ALC offices in Columbus, Ohio, will be closed as all church business is transferred to Minneapolis.

WITH 70,000 MEMBERS, the United Evangelical Church was smallest and oldest of the three uniting bodies. Its final convention met for communion at Immanuel Church, Minneapolis, where its organizing convention had been held in 1896.

Honor was paid Dr. John M. Jensen of Viborg, South Dakota, editor for 25 years of the *Ansgar Lutheran*, the UELC's weekly publication. The *Ansgar Lutheran* and the ELC's *Lutheran Herald* will be merged at the end of this year into the ALC's *Lutheran Standard*, oldest and largest of the periodicals. The new *Standard* will appear bi-weekly, have an initial circulation of about 300,000. Dr. Edward W. Schramm will be editor of the publication.



New Limbs for Billy

AT 17 BILLY ANDERSON is a fine looking boy with an engaging personality. He makes friends easily and his schoolmates refer to him as a "nice guy." Billy, who has been at the Good Shepherd Home since 1954, was born without arms or lower legs. His courage and determination and the efforts of the Home and science itself to help him is one of the most encouraging and inspirin stories in the Home's history.

Born in Morgantown, West Virginia Billy is the third oldest of eight children When he was 11, his parents heard o the Good Shepherd Home and his appl cation for admission was accepted.

The boy used a cart for locomotio until he was sufficiently grown to be fitte

GOOD SHEPHERD HOME IN ALLENTOWN, PENNSYLVANIA, IS A HAVEN FOR HANDICAPPED PEOPLE OF ALL AGES. THIS IS THE STORY OF ONE BOY WHO WAS HELPED. THERE ARE MANY OTHERS LIKE HIM IN EQUAL NEED.

ith artificial legs, and a year and a half go he walked for the first time. Billy's ght leg ends above the knee and his left g that extends below the knee trails ff into a malformed foot. His first steps 'ere an effort that he and Dr. Raker ever will forget.

"He walked like a boy on stilts," the superintendent recalls, "but he finally egotiated the 25 feet to the other side f the room. Then he sat down and a ig grin broke out all over his face."

THE BOY also was fitted with artificial rms of the type that employ claws in lace of hands, but wonderful news then ame to Dr. Raker that promised a new fe for Billy. A so-called Heidelberg rm had been developed in Germany that as the most revolutionary prosthetic in istory.

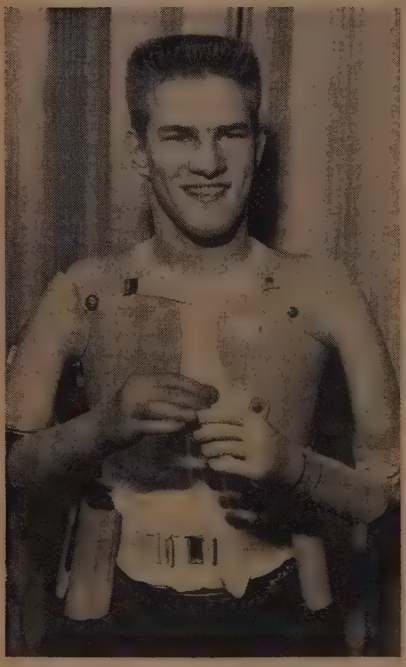
The arm's movements were supplied hrough a new principle based on the xpansion and contraction of carbon ioxide and an American firm had begun heir manufacture. The company, the American Institute of Prosthetic Research n West Orange, N. J., is headed by Dr. Henry Kessler who has received a presiential citation for his work with amputees.

Dr. Kessler's pneumatic arm moves hen liquid carbon dioxide is activated y a bellows. The carbon dioxide is carried in a small tank which fits in a olster suspended from near the wearer's elt line and each tank holds six ounces f the liquid, an eight hours' supply.

When the arm is in operation, the liquid is changed into gas. Dr. Raker and the Home's therapist, Joseph S. Day,

THE LIMBS WERE MISSING

A HANDSHAKE FOR THERAPIST DAY



AN EXERCISE FOR NEW HANDS

took Billy Anderson to West Orange and Dr. Kessler agreed to fit the boy with a pair of the new arms. The youth was, in fact, to become a pilot study of the pneumatic arms in this country.

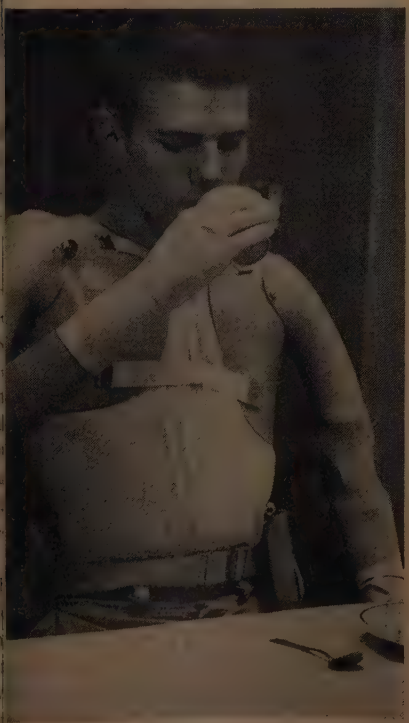
TO SEE THE ARMS in action is to witness a veritable miracle of modern science and technology. The arm operates with the slightest touch of Billy's shoulder. By moving his shoulder just a eighth of an inch the arms can be raised or lowered and elbow and wrist action also can be employed. The thumb and fingers of the hand move enabling the boy to grasp objects that he never before was able to hold.

On the return trip from the Research Institute a stop was made at a roadside restaurant. Billy ordered and ate a hamburger, the first time he ever had been able to eat one, because his old claw would have tended to crush anything that was not perfectly solid.

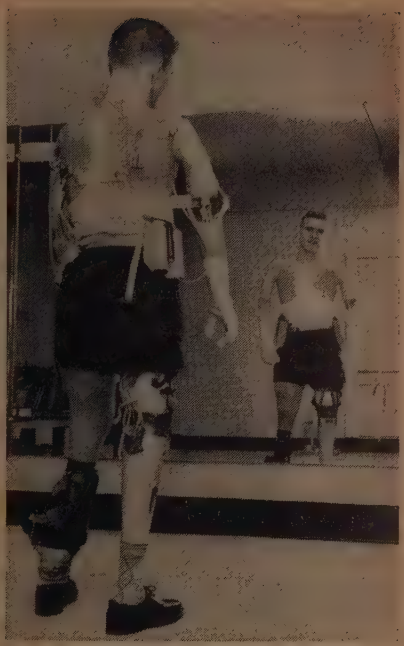
Now Billy can paint, drink from a glass and do the hundred and one things that we take for granted, but formerly were denied him. Best of all, he knows that this is just the beginning, as improvements already have been made on the pneumatic arm since he was equipped with his.

Instead of depending on shoulder and back movement for release of the carbon dioxide, the latest refinement provides for the same release by just one shoulder button. Billy feels that this will be a big improvement.

THIS YEAR Billy is in ninth grade at South Mountain Junior High School in Allentown and he looks forward to entering Allentown High in the fall.



MEALS CAN BE MORE THAN CHORE



TECHNOLOGY WON A BOUT

He is an average student and likes all sports, especially football which he watches both at the high school stadium and on television. Each summer he spends a month or so with his family in West Virginia, and at Christmastime he also visits his home.

ARTIFICIAL LEGS and the miraculous pneumatic arms have given Billy Anderson a new outlook on life. He is cheerful and optimistic as he faces the future and is making plans to seek higher education after graduating from high school.

He often relives the thrill of his first steps, and it's a continual thrill to all at the Home to see the handsome lad striding through the halls with his chin up and a confident smile on his face.

FRANKLIN CLARK FRY:

Lutherans Do Well in Venezuela

Last March Dr. Fry, who's president both of the United Lutheran Church and the Lutheran World Federation, traveled through South America to visit Lutheran congregations in Venezuela, Colombia, Ecuador, Peru, Bolivia and Chile. Here is an informal report on his Venezuelan impressions. Another report will follow next week.

CARACAS: DR. HERMAN, DR. FRY AND DR. JOACHIM ERNST OF THE GERMAN CHAPTER

VENEZUELA ("little Venice" because the first houses were on stilts in the swamps along the Lake of Maracaibo and on the coast) is a land of shiftless irresponsible *manana* that has suddenly become fabulously rich.

Its wealth does not come from industriousness or native ability but from natural resources exploited by foreigners—oil and iron. Prices are far higher than in the United States, luxury hotels are really sumptuous. Cities are ringed around and infiltrated in every direction by the shanty towns of tens and hundreds of thousands with no steady employment and usually no desire for it.

CHURCHES ARE SCARCE (Catholicism obviously casual, thinly manned with priests, with no strong hold as witness the fact that certain Indian areas have been *officially* assigned to Protestants missionary regions) and schools are seldom seen. Sixty percent are illiterate.

Roads are extraordinarily good, with broad, smooth separated super-highways running in many directions in the legacy of the unhorsed dictator Perez Jimine Hitler, Mussolini, Peron, "PJ"—they built roads, and imposing buildings to

Caracas is an astounding city (150,0

LWF's Stewart Herman and President Fry
The banner flew in Minneapolis

to 1,500,000 in ten years) with many tall and splendid "edificios," none of them ten years old. The highway from the airport, down by the sea, through and past the 6,000-ft.-high coastal range, through tunnel after tunnel that would do credit to an American turnpike, is only an exciting introduction.

The Lutheran Church of the Resurrection in Caracas is a multi-lingual parish held together by an extensive church property and by the dedication of a corps of superior pastors, led by a prince of a Latvian, all of whom live on the compound.

I preached on Sunday morning and addressed the first English-speaking rally (Anglicans, American Church, Lutherans) on Sunday evening. An Monday the vice president of Shell Oil, a Dutchman and a member of our "English" congregation, received us in his lavish home for a reception at which I spoke.

Our Hungarians, Latvians, Germans, Estonians, et al., have prospered spectacularly since arriving as paupers. A Venezuelan law says that three-fourths

of all personnel in all companies at all employment levels must be Venezuelan. As soon as a capable immigrant gets his naturalization papers and becomes eligible for classification as a Venezuelan, his income can leap up 1000 per cent.

THE GERMAN CHARGE gave a luncheon for us, attended by the papal nuncio, Msgr. Forni. The pastors took us by a long railway, on which our gondola was carried over exceptionally long distances at unusually great heights, to spectacular Hotel Humboldt on a mountain crest overlooking the city. PJ's crowning joy —along with the big university he built.

Carnaval (good-bye to meat) reigned everywhere, with numberless little children in elaborate costumes, fun-makers throwing balloons filled with water and rowdies on the loose.

The leading current news was provided by the burning mountains on both sides of the city. Mischievous or careless people had started fires that blazed and raged up the creases in the mountains—dense smoke day by day and vivid fire by night. We sat on the broad, open, stone porch of our palatial hotel and watched.

TUESDAY AND WEDNESDAY took us to two cities to the west, Maracay and Valencia (200,000-300,000 apiece) where a young, recently ordained Venezuelan pastor with the liquid Spanish name of Hans-Ruedi Pepluiski is ministering to two English-speaking American congregations, both of which I addressed.

In Valencia, where there is also a German colony, American rubber men dominate the scene. Dale Kline of Akron, now a high-ranking Goodyearite, was vice president of the congregation until he left a year ago or so. Luncheons and dinners in people's houses, a reception after the service at the country club featured our entertainment.

From Maracay we were driven up into one of the world's highest jungles, a rain forest called the Rancho Grande, far up in the mountains above the parched plain. From Valencia we were taken to the battlefield of Carabobo where Simon Bolivar won the independence of the northern tier of South America.

TODAY HAS BEEN an exhausting day. The "air conditioning" in the room assigned to us in a ten-room hotel broke down ala Venezuela during the night. After wrestling the cot into a new position, we opened the window to mosquitoes who buzzed us awake for hours.

At 8 A.M. we started off on a three-hour drive to Barquisimeto, fourteen kilometers of which were through billowing dust on an unfinished road, there to have a steak "luncheon" at the country club as guests of two of the stalwart couples of the little congregation, whose chapel we duly inspected.

The Shell people sent an eight-passenger Haviland plane over from Maracaibo to fly us back. It was the ideal way to see the thousands of oil derricks in the lake (!) to say nothing of the hundreds on land. We circled and dipped to get the best aerial views that could possibly be had—memorable, great!

Now I write in the cool comfort of this superb hotel waiting for my nightly speech. This time in a Shell auditorium to a miscellaneous crowd.

LAYMEN ARE THE BRIDGE over which the Gospel must pass from the sanctuary to society.—LAWRENCE D. FOLKEMER in *Christianity and Modern Paganism* (Muhlenberg)

FIVE MAKE A FAMILY

Serious Conversation?

"TONIGHT's the night, Connie," Dan said, as he placed his napkin on the table.

I knew he was referring to the meeting of the Lutheran Church Men at our church. Several weeks ago, the program committee met at our house, beat their brains, and decided to try a panel discussion. Subject—"the Christian on the Job." They wanted to remind themselves and the other men that their faith plays a part in their work and in their relationships with those with whom they work.

"Nervous?" I asked. "I thought your committee had everything planned."

"You can't really plan a panel discussion. The seven of us, who met here, will take part—one as leader and the rest as panelists. So far, so good. We know what *we* want to say . . . but . . ."

"THEN COME the questions," I finished his thought. "That's always the hardest part. Either there aren't any questions and the poor chairman has to end the meeting haltingly. Or else the questions are hard to answer or someone hogs the floor and can't be squelched."

Dan nodded in agreement. "Did I tell you we felt real brave and issued an invitation to the Lutheran Men's group of the Mayville mission church?"

"They'll turn up *en masse*," I said. "Their group is so new that they like to see how others do things."

"Dad, what are you going to talk about?" Pete asked, returning from the kitchen. He had helped Karen and Sue clear the table and now rejoined us. Kids . . . they can't stand adults, but notice how they hang around.

"Didn't you have enough to eat?" Dan asked, as he saw the banana sticking out of Pete's back pocket.

"That's to go with homework."

"Just a tidbit to tide you over between dinner and bedtime snack?" I teased.

"Right. Now, Pop, what wisdom are you tossing out tonight?"

KAREN PUSHED open the swing door to the kitchen and propped it with a chair. "I hate to do dishes alone and not hear you talk. Speak up so I can have fun too."

"We're not talking about anything funny," Dan said. "But, maybe it is funny. Think of me, Daniel Melton, telling a bunch of men how *I* lead a Christian life on *my* job."

"Well . . . you do, don't you?" Karen called.

Dan turned to me, serious, a bit worried. "I debated about the example I would present tonight. I decided to talk about the time I wanted my vacation in August and couldn't get it. Remember how I came home mad at the boss who made the schedules and fuming against my work partner because he wouldn't switch vacation schedules with me?"

"Yes, but remember how you calmed down when you found out why Eddie—wasn't that his name?—couldn't change schedules? Something about his wife and a hospital date. I've forgotten . . ."

"I kicked myself for blowing up like that, when I heard of Eddie's problems.

Just proved that I wasn't practicing my faith."

"YOU WERE younger then, Pop. Hotheaded," Pete commented. "You have a better temper now."

"Your father *never* had a temper," I championed Dan.

"My fan club!" Dan patted my hand. "That episode changed me a little. Anyway, that's where I'm starting tonight on the panel discussion."

"Isn't it a wee bit like self-chastisement?" Karen asked. "Glorifying in confession . . . enjoying martyrdom?" She stood in the doorway drying a dish.

Karen's hep on such terms right now. I peeked into one of her textbooks last week and noted a chapter on guilt complex, martyr complex, et cetera. Always skim your children's textbooks and library books. It helps you to keep up with their minds.

"I think you're wrong, Karen," I said. "It's hard to get men to talk about personal experiences—deep and private experiences, I mean. In the kind of meeting the men are having tonight, someone has to break the ice and be willing to admit that he was a fool or was mean to a business associate or once did a good deed for someone. Once the men on the panel have spoken, others in the audience won't be so hesitant. Grown men are shy, you know. Just as women are. Just as you are sometimes."

"Karen shy! Ha! That's a laugh!" Pete choked on his banana.

"I am so . . . sometimes!" she shouted back and shook the towel at him. "And that's the last banana. I let you have it because you said you couldn't do math without food."

PETE LAUGHED as he stuffed a last chunk in his mouth. He went to the door, turned Karen around, and propelled her toward the sink. "Get to work, Sis. Where are the apples, Mom?"

"In the vegetable bin. Only one!" I warned. "No quarreling now. Pete, help Karen finish the dishes."

The kitchen door swung shut on my motherly clucking. But not before we heard Pete sigh, "Oh, my dishpan hands!"

Dan and I looked at one another and laughed. "Are all families like ours?" I giggled. "We were having a serious discussion about being a Christian on the job, and it's turned into apples, bananas, and dishpan hands."

"We should be used to it by now," Dan said. "I've missed the sparkling repartee of Sue. Where did she go after dessert?"

"Tomorrow she is in a school play, and she's had her costume on six times since she came home from school. I suppose she's giving it a seventh try-on."

I GATHERED the sugar and creamer, coffee cups, and napkins, and put them on a tray. "Wish I were a mouse tonight."

"Why?"

"I'd be under the table in the church hall. It will be a good discussion and I'd like to hear it. The men of our church are quite outspoken—especially some of you on the panel. And the give-and-take will encourage the visiting men to speak out."

"I hope so, Connie."

"I'm sure . . ." I started but did not finish.

"Look, Daddy," said an apparition hovering in the doorway. Sue in her seventh try-on.

"Apples, bananas, dishpan hands, and play costumes," I laughed. "When is there a chance for serious conversation in this house?"

WORSHIP NOTEBOOK

EVERYBODY MAKES MISTAKES

SOMEWHERE BACK in the now misty cupboards of my childhood there was a colorful book about letters and words. All I can recall of it now is an episode in which the letters of the alphabet revolted against the traditional order of things. The ABC's decided that "from henceforth we'll stand where we want to stand!" The U's said they were tired of always following the Q's, so they moved out. The H's announced that they were just as good as the P's and the T's, and would no longer work with them. You can imagine what happened to language.

I was reminded of this book when I saw a "rubbing" of a famous old New England tombstone. Unfortunately, the tombstone cutter didn't "Plan ahead" and the result looked like this:

SHE WAS THIN
E O LORD ALL
HER DAYS.

ARRANGEMENT of letters in words is important. Sharp-eyed readers of the *Common Service Book* had a hearty chuckle when the first printing of that book appeared in 1917. In James Montgomery's hymn, "Forever with the Lord!" (520), the first stanza was printed this way:

"Forever with the Lord!
Amen! So let it be;
Life from the dead is in that word,
'Tis *immorality*."

The absence of the "t" makes considerable difference.

You really can't blame typesetters. They have a pretty good batting average, considering how many times a day they touch each of the little keys in front of them. And—who knows—perhaps the proofreader hadn't slept well the night before, or maybe he saw a chance to play a practical joke.

SOMETHING like that happened in this column some time ago. The name of the canticle used at Matins came out *Ted Deum*, and not, as it should be, *Te Deum*. One wag couldn't resist the temptation to inquire whether this *Ted Deum* was the fellow who ran around with *Agnes Dei*.

I suppose that it was inevitable that there should be misprints in the new *Service Book and Hymnal*. In several places words were not hyphenated properly. One word frequently missed was "majesty." On pages 74, 81, and 172 it came out "ma-jesty" instead of "majesty." Doesn't seem very important, does it, but someone might have attempted to pronounce it "Maw-jesty."

On page 181 the text of Psalm 51 read "Have mercy upon *us* . . ." instead of "upon *me*," as it is correctly on page 249. In Psalm 85 (page 193) the word "thy" was put at the beginning of the sixth line instead of where it belongs, at the beginning of the fifth line. In the first verse of Psalm 99 the plural of "cherubim" is given correctly, but not in Psalm 80 where it was printed "cherubims."

SEVERAL PEOPLE complained that the punctuation of the Lord's Prayer was not uniform throughout the book. On page 12 it reads, "Thy will be done, on earth as it is in heaven." On page 243 the comma was set after "earth," which made it read, "Thy will be done on earth,

as it is in heaven." All sorts of arguments for both positions were hurled about but the subsequent printings of the book put the comma after "done."

In the same printing of the prayer (on page 243), a typographical error made the prayer read, "Hallowed by thy Name." Hymn 433 had its first line moved too far to the right with the result that the words of the line were not under the notes to which they are to be sung. And in the last stanza of hymn 503 (alternate harmonization for the first tune) the first word is "Where" instead of "Were."

BUT THE ONE typographical error in the first printing of the new book which caused the greatest flurry was the omission of a lower case "s." On page 278 under "GREATER FESTIVALS AND DAYS" the first printing listed, *"The Sunday after Easter."* You probably never noticed it and even now you're probably saying, "So what?"

For people who prepare church calendars and those sticklers who hold to the rubrics "one thousand per cent" the omission was glaring. If you read the rules governing what days are to be celebrated in the church you'll soon see why this was important. Suppose, for example, that on the Second Sunday after Easter one of the days listed on page 278 under "LESSER FESTIVALS" also fell. Which does the church observe?

This did happen in 1960. May 1 was a Sunday, the Second Sunday after Easter. But according to the calendar of the church year (page xi) May 1 is also the day of St. Philip and St. James, Apostles. Which day is observed? Does the pastor read the propers for the Second Sunday after Easter or those for Sts. Philip and James? And does he wear a white or a red stole?

With the rubrics on page 278 *as printed in the first printing* of SBH, the day would be celebrated in honor of the two apostles. Only the first Sunday after Easter is a major festival (according to the misprinted rubric).

Slips do occur. The words I have written here will be read by goodness knows how many proofreaders. But I offer hopefully the prayer that the fingers and eyes of secretary, typesetter, proofreader, and editor may be guided and true.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Exposure

QUESTION: In our home life our children have been used to seeing their parents bathing and dressing. It has seemed altogether natural, and we have felt that the experience had real educational value. But we are wondering at about what age this informal practice should cease.

REPLY: Everyone should recognize that the human body, with all its functions, is inherently good, and that sex has its divinely approved purposes. Such a mature attitude on the part of parents will help to determine the answer to this question.

At a very early age there is, of course, no question, and the satisfaction of a normal curiosity is wholesome. Overemphasis on being covered, or on nudity, makes for an artificial situation. A child gradually com

o think of body-covering as a matter f custom rather than as avoidance of hame. In the same way he learns to ppreciate a degree of privacy, but pri-acy should not be turned into secrecy.

Opportunity for small children of oth sexes to see one another dressing r bathing is believed to be education-lly desirable. It should certainly not e exaggerated. After all, we are civi-ized people, and clothing plays an im-ortant part in our lives. Early experi-nce helps all prepare for more mature iving.

When should exposure end? It urely serves no constructive purpose fter the appropriate learning has taken lace. The boundary line may vary omewhat from one home to another. t may be fair to suggest that it be laced at the beginning of school age. Perhaps it should be earlier. Some ave suggested the age of four years, hough in some homes the line has not een drawn until some time after the eginning of school age.

Parents, I believe, will have to dis-uss the matter privately and take the nitiative in altering the home prac-ices. The change should not be abrupt, ut come about gradually and cas-ally. "Consecrated common-sense" hould prevail.

rtial?

QUESTION: My daughter is married l lives only ten miles away. I thought en they moved there we would get to-her a great deal, especially for the holi-s. We go to see them more frequently n they come here. The thing that dis-bs me is that on the holidays, when like especially to have them, they re frequently go to Norm's folks. Even ugh we give an invitation they more l more go the other way. At first I thought these occasions would even up pretty well, but that is not happening. I have a feeling that we are being deserted. My husband thinks it's all right, but it worries me. What can I do?

REPLY: Situations like this occur rather frequently, but they do not appear the same way to both sides. It is easy to exaggerate to oneself what is little if any off balance. If expectations are set too high, and if not enough consideration is given to the other family, one may come to feel neglected, or the victim of unfair dealing. Try to look at the whole matter in a way that a Christian outlook would dictate.

Here are a few questions which you may well consider: May there be a special need in the parental home of your son-in-law? Have you shown too great possessiveness toward your daughter when they were in your home? Could you have been so cool toward your son-in-law that he feels like an outsider in your home? Do you fully recognize the independence of the couple? Have you done the utmost to make your son-in-law feel at ease and "wanted" in your home?

These questions may help you to think about the problem in a constructive way. You may be able to discover some things you can do. Perhaps the most important thing may be a more generous outlook on your part. The couple, of course, must be free to decide how they will use their free time. In-laws, even though disappointed at some happenings, need to cherish a very generous attitude toward the young people and what they do. Such a Christian attitude will yield you far more consideration than any complaints. Kindly patience is likely to bring good returns.

BOOKS

LUTHER EXPLAINS SCRIPTURE

Luther's Works. Vol. 9: Lectures on Deuteronomy. Edited by Jaroslav Pelikan and Daniel Poellot. Translated by Richard R. Caemmerer. Concordia. 334 pages. $6.

Luther's lectures on Deuteronomy were delivered to his Augustinian brethren at Wittenberg between 1523 and 1525. The original text is in Latin which would appear to indicate that they were intended for the learned circle about him, students and colleagues. While Luther was at home in the general theology of his day, as well as conversant with that of the fathers, he was first and foremost an expositor of the Bible.

And as Heinrich Bornkamm says, if Luther were teaching at one of our present-day seminaries he would be listed as professor of Old Testament exegesis. To judge from the volume under review, he would have reveled in the modern lexicographical, archaeological and historical studies which throw so much light on his beloved Bible, especially the Old Testament.

Luther's treatment of Deuteronomy tells us a great deal about his methods of Bible study. He knew and used Hebrew. He evidently believed that the Bible cannot be learned at second hand. His rejection of the allegorical method is noteworthy and was due to the staunch belief that the Bible ought to be interpreted "literally," though he violates his own principles in this respect in nearly every chapter of the book. But he is always at pains to state clearly where and when he allegorizes and thus distinguishes clearly between the plain sense of Scripture and his own application.

One must admire Luther in this respect: that he applied the best available methods for interpretation and that he was always ready to learn from the best of the fathers, though he did not hesitate to reject the opinions of the greatest of them if they failed to conform to his understanding and what he had learned from his own studies.

Many of Luther's exegetical deductions are outmoded, but the modern interpreter and exegete can follow the principles he exemplified—to apply the best available sources of study to the Scriptures which are still the church's only norm for faith and life.

The translation is excellent and reads smoothly. The 23-page index by Walter A. Hansen makes the book usable at any point of special interest to the student.

Gettysburg, Pa. J. M. MYERS

BEST BOOK BARGAINS

Since paper-back editions have spread out in all directions, quantities of books of special concern to students of the Christian faith are now on sale at modest prices. Since the paper-backs are mostly reprints, the reader gets a fresh opportunity to buy books of the past several decades which have proved their right to survive.

Among new paper-backs are:

High is the Wall. By Ruth M. Berry. Muhlenberg Press. 268 pages. $1.25.

The problem of a Protestant-Roman Catholic marriage isn't solved in this well-written novel, but is described sharply and fairly. Young people thinking of entering into such a marriage should read this story.

On Wings of Healing. Edited by John W. Doberstein. Muhlenberg Press. 64 pages. $1.50.

This beautiful book of devotional readings and prayers for the sick and shut-in is in large page-size (8¼ x 11) and contains the attractive line drawings which appeared in the hard-cover edition in 1942. It is a fine gift book to leave with a friend who is ill.

Martin Luther: Road to Reformation. By Heinrich Boehmer. Meridian Books. 449 pages. $1.45.

This is still one of the best books about Luther, analyzing his development from childhood until the day in 1521 when he was on trial before the emperor at Worms.

)riginally in German (*The Young Luther*) his was translated by John W. Doberstein nd Theodore G. Tappert.

MERIDIAN BOOKS

Neat pocketbooks published by Meridian nder the title of "Living Age Books" al-eady stretch out enough to fill a good-sized helf. Some are reprints and others originals, ut all are well-selected and important. Among recent ones are:

Religion in the Making. By Alfred North Whitehead. 154 pages. $1.35.

Whitehead was one of the first of the 0th-century intellectuals who considered re-igion respectable. This book, consisting f four 1926 lectures, contains the famous Whitehead dictum: "Religion is what the ndividual does with his own solitariness." his little book is a primer in a "philosophy f religious knowledge."

The Cultural Significance of the Reformation. y Karl Holl. 191 pages. $1.25.

Professor Holl, one of Germany's great uther scholars, died in 1926, but this book as not appeared in English translation un-il now. Beginning with Luther's theology f politics and social life, Holl traces the nfluence of Reformation on the develop-nent of the modern state and the present-lay concept of human rights. His careful eading of history differs drastically from hat of Troeltsch and Max Weber.

Besides the politico-economic analysis, Holl has a chapter on Reformation influence n modern Western culture in general. Edu-ation, scholarship, and the arts received a lecisive impulse from the Reformers.

An Introduction to the Books of the Old Testament. By W. O. E. Oesterley and Theo-lore H. Robinson. 454 pages. $1.45.

Scholarly analysis of the Old Testament ontent and authorship, written in 1934. It loesn't go into such minute detail as Pfeiffer, ut is for experienced students, not amateurs.

The Faith of the Church. By Karl Barth. 88 pages. $1.25.

This is Barth's commentary on the section f Calvin's *Catechism* explaining the Apos-

Ours Is The Faith

WALTER DUDLEY CAVERT. A devotional guide for a period of 6 months, this book seeks to stimulate thought about the meaning of the Christian faith and how it is to be applied to daily life. Each devotion consists of a suggested Bible reading, a meditation, and an appropriate prayer. **$2**

Strength For Living

HAZEL T. WILSON. Daily devotions designed to give men and women the courage and enthusiasm to live above and beyond the frustrations of the day. Arranged in a 31 day cycle, each devotion includes a verse of Scripture, a poem or quotation, and an inspiring, thought-provoking prayer. **$1.50**

Lively May I Walk

GLENN H. ASQUITH. Fifty-four devotions written for older people in contemplation of the fact that the best years of their lives are ahead. Each devotion contains a Scripture verse, a meditation, and closing prayer. Extra-large type makes reading easier and more enjoyable. **$2**

Published by Abingdon Press
At your
Lutheran Bookstore

tles' Creed, and translated into English for the first time. It is a clearly written introduction to Barth's basic theological convictions.

The Scribner Library

Dozens of books that hit hard when first published by Scribner are reincarnated in paper-backs. Some which are intended for serious study, not pastime reading, are:

Slavery and Freedom. By Nikolai Berdyaev. 268 pages. $1.45.

This is a first-rate sample of the subtle thought of the Russian philosopher-theologian. Slavery is not an external condition imposed by human tyranny but basic in man's life because he is a creature. Liberation is possible only as the spirit of man is bound to the Spirit of God.

The New Being. By Paul Tillich. 178 pages. $1.25.

Two books of sermons, this one and *The Shaking of the Foundations,* are the easiest introductions to the complex Tillichian thought world.

The Children of Light and the Children of Darkness. By Reinhold Niebuhr. 190 pages. $1.25.

Niebuhr, as usual, warns against an overly optimistic view of human nature but is equally against too much pessimism. In this book he probes the problems of democracy in regard to the possibilities of individuals living together in community.

Guide to the Christian Faith. By William A. Spurrier. 242 pages. $1.25.

This introduction to Christian doctrine is midway between the difficult studies (Barth, Tillich) and the popularizations which make profound truth too easy. It is a clear and careful statement of essential Christian faith.

The Protestant Ethic and the Spirit of Capitalism. By Max Weber. 292 pages. $1.50.

Weber's German book (revised edition, 1920) has lost standing as an accurate study of Reformation sociology, but is still of considerable historic importance.

Protestant Christianity. By John Dillenberger and Claude Welch. 340 pages. $1.45.

These writers trace Protestant history from the Reformation to the present in seeking to determine "what Protestantism is." This sort of analysis has to be made over again in every decade according to changing standards of judgment, and provides useful guidelines as to "where did we come from" and "where are we going." The Dillenberger-Welch analysis is incisive, temperate.

Reflection Books

These are little-little books which cost 50 cents apiece and require one or two hours of thoughtful reading. Association Press has three dozen now in print, aimed at the man in the pew. Five new ones this spring are:

Where Our Bible Came From. By J. Carter Swaim. 127 pages.

Brief explanation of how the Bible was written and how the books it contains were chosen for inclusion.

The Difference in Being a Christian. By Stephen C. Neill. 125 pages.

Bishop Neill proposes nine qualities one should find in Christians (joy, patience, self-control, etc.) and gives advice on how to develop them.

Poems to Change Lives. Compiled by Stanton A. Coblentz. 124 pages.

Anthology of 88 poems, mostly 19th and 20th century, for devotional reading.

Present Trends in Christian Thought. By L. Harold DeWolf. 128 pages.

Brief description of theological cross-currents (chiefly American) including liberal, fundamentalist, existentialist, neo-orthodox, and explanation of the questions on which various writers differ.

The Reformation and Protestantism Today. By Clyde Leonard Manschreck. 128 pages.

A brief description of Reformation theology, ethics, social theory, and liturgy, explaining how these have developed since 1517. Lucid and well balanced.

letters to the editor

letters about a letter

SIR: The letter from Pennsauken, N. J., THE LUTHERAN, *April 27*) about race olicy in the church is the most incredible pistle I have ever seen written by a min- ter. I would be ashamed to send a copy f this week's LUTHERAN to Germany, as usually do, as I would be at a loss to ex- lain such views to any fellow-Christian broad. Is this minister the head of an all- hite, anti-youth, all-Republican, flower- ow club?

DORIS JACOBY

New York City

SIR: I understand that no liquor truck river is allowed in the church in Penn- auken. Where could he find a better place o go than to church? If sinners are not anted in church to hear the gospel, where ill they hear it? God doesn't care if we re Republican or Democratic, young or ld.

FLORENCE EVERT

Bloomsburg, Pa.

SIR: Is the letter from Pennsauken a joke? hat letter is the biggest disgrace to the hristian church that I have ever read in y life.

GRACE GREENFIELD

Washington, D. C.

SIR: I am reminded of the story of the inister who had finished a sermon on the Pharisee and the Publican." An elderly an told the pastor afterward, "I could not ait to get down on my knees to thank God at I am not like that Pharisee." It would em that the congregation in Pennsauken a wee bit too closely knit. I am sure the ord would appreciate seeing it unraveled bit.

KENNETH HAHN

Philadelphia

SIR: The tongue-in-cheek (surely!) letter oints out so well how far from the teach- gs of Christ expediency may lead. Let us ot disturb the comfortable little minds, lustered in segments perpetuating their own ind. Let us nurture them carefully in their loistered cliques so that their bigoted be- liefs may be dogmatized by repeated affir- mations among themselves.

MARGARET C. BIXBY

Calumet City, Ill.

SIR: Before you printed my recent letter you warned me that many readers were not equipped to appreciate irony. I had replied to an article which told how a pastor ef- fectively prevented a Negro woman from attending his church by pointing out that her attendance might split the congregation. The many letters you and I are receiving consigning me and my fictitious parish to brimstone prove your point.

But these letters also prove my point. How many dedicated and devoted Chris- tians will let discrimination and intolerance pass with scarcely a lifted eyebrow when it involves people of darker skin, yet wield pens in screaming rage when one of their own kind seems to be discriminated against because of age, or politics, or social station.

As for my very real parish in Pennsauken, it will continue, I am sure, to be a growing fellowship in the gospel of young and old, Republican and Democrat, truck driver and junior executive. And what is more, our favorite tenor will know that he and his Negro family and friends are welcome not only when he is soloist for a cantata but just as much when we commune in Word and sacraments from week to week.

Pennsauken, N. J. GEORGE L. GARVER

Two mergers

SIR: After reading THE LUTHERAN of April 27 I blinked, went out and polished my glasses, and tried again. But there it was, the American Evangelical Lutheran Church taking part in two mergers, to be- come part of The American Lutheran Church *and* the Lutheran Church in Amer- ica.

(REV.) THOMAS L. AUER

In listing churches forming The Ameri- can Lutheran Church, a comma fell out of place, so "American, Evangelical" became "American Evangelical" in the line-up of churches at the merger convention last month.

Statements Adopted on Capital Punishment, Nuclear Weapon Tests

THREE MAJOR STATEMENTS of policy were adopted by the Board of Social Missions at its meeting in Atlantic City in April, dealing with Christian attitudes toward capital punishment, nuclear weapons, and the privilege of clergymen to keep secret information given them in confession or in the course of their pastoral duties.

The statements only represent the considered opinion of experts in the field and are not official stands which bind the church, Dr. Harold Haas, the board's executive secretary, emphasized. They will be transmitted to the ULCA convention in October for discussion and possible adoption.

"Not an Equitable Instrument of Justice"

The statement on capital punishment, prepared at the request of the Rocky Mountain Synod, which last year asked "what the position of our church should be toward the practice of capital punishment," is as follows:

"1. According to the biblical and confessional witness, the state is responsible under God for the protection of its citizens and the maintenance of justice and social welfare. This implies the right of the state to take human life when necessary in the performance of its duty. We maintain, however, that the recognition of this right does not imply a mandate to exercise it.

"2. We believe that the state remains free under God to decide whether it will practice capital punishment or relinquish the exercise of this right. In reaching a decision on this matter, the state, having responsibility to both offender and society, should carefully consider rights and welfare of each.

"3. We note that repeated statistical studies do not bear out the assumption that capital punishment is an effective deterrent to crime. This is also confirmed by increased knowledge of the psychological and social causes of crime. Not the severity of the punishment, but its certainty and swiftness is the greater deterrent to criminal acts.

"4. We submit that capital punishment is not an equitable instrument of justice because (1) it tends to fall disproportionately upon those least able to defend themselves, and (2) it makes a miscarriage of justice irrevocable.

"5. In light of the above considerations we urge the members of our churches to call upon the state to abolish capital punishment and, in order to implement its responsibility under God, to seek more equitable and effective forms of punishment.

"6. However, since the question of capital punishment represents only one element in the state's system of justice, we urge citizens everywhere to work with equal persistence for the improvement of our total system of criminal justice. This would include striving for improved administration of courts and sentencing practices, more adequate probation and parole facilities, better administration of penal and correctional institutions, intensified study of delinquency and crime and the further development of programs of prevention."

"Wage Peace and Seek the Prevention of War"

THE STATEMENT on nuclear weapons developed into a document dealing with the entire question of disarmament. The Rev. Rufus Cornelsen, the board's social action secretary, prepared the statement, which calls for cessation of nuclear testing and urges a search for ways to limit

nd control armaments. The text follows:

"1. We believe that the great technological advances of the Nuclear-Space Age hold great, great promise for the future of civilization at the same time that they pose the possibility of its destruction. We believe that these new dimensions of knowledge and power have developed under the sovereignty of God who continues to rule over men and nations. In the light of His redeeming act in Jesus Christ we hold that it is His loving will that this new potential be used in the service of justice, freedom and peace, and that it is the responsibility of Christians to make every effort to guard against its destructive employment and to harness it for the general enhancement of the life of all mankind.

"2. We recognize that, because of the pervasiveness of sin, war is always a threat; but we do not believe that it is therefore inevitable. Hence Christians are constrained by the love of God in Christ to join with others in working for the abolition of war and for the extension of peace, justice and freedom among the nations.

"3. We urge the governments of the United States and Canada to wage peace and seek the prevention of war simultaneously by (a) assisting the economically underprivileged nations of the world to attain higher standards of living; (b) consolidating and extending their ties with the free world; (c) engaging in such forms of peaceful co-operation and competitive coexistence with the Communist world as will not further the totalitarian concept of control.

"4. We urge the United States and Canada to support and strengthen the United Nations and its agencies with more serious consideration being given to a cultivation of readiness among the nations for the formation and support of a permanent international security force and the development of the rule of international law.

"5. We reaffirm that though pacifism is rejected as normative for the church's political ethic, it should be respected and protected as a vocational choice for individual Christians.

"6. We recognize that the possession of armaments is today a basic element in international diplomacy and that their deterrence value and the right of their use in war as defense measures are justifiable as a necessary evil in a sinful world. We hold, however, that the use of arms in aggressive and preventive wars cannot be sanctioned. Moreover, with respect to nuclear weapons and other devices capable of total destruction we say that their all-out employment by any nation is never justifiable, for this would most certainly engulf the nations in a holocaust of mutual annihilation.

"7. We call upon the governments of the United States and other nuclear powers to persist in the efforts to arrive at effective multilateral agreements on the cessation of all kinds of nuclear weapons testing. In the meantime, in view of the health hazards from radioactive fallout and the dangers inherent in further accelerating the weapons build-up through nuclear experimentation, we urge that the present moratorium on testing be continued. Furthermore, we strongly suggest that the problems of testing and armaments control be considered in the larger context of diplomacy, military deterrence value, health and survival hazards, and the present and possible future role of conventional weapons and tactical nuclear weapons.

"8. Recognizing that an open-ended armaments race poses grave peril for ourselves and all nations, we urge the governments of the United States and Canada to engage in untiring search for new and viable forms of arms limitation and control. We believe that this requires dealing realistically with the unsolved problems of the cold war. Any approach should therefore include efforts directed at relaxation of international tensions and settlements of political problems and calls for a readiness for step-by-step progress and patience with limited achievements."

SYNOD CONVENTIONS

VIRGINIA

ST. MARK'S, ROANOKE, APRIL 26-28

Synod reviews progress of home missions; seeks to retain eastern Tennessee territory after merger

By MARSHALL F. MAUNEY

DEVELOPMENT of home missions was stressed at the Virginia Synod convention. At one session, 38 mission pastors told of their work, and the home missions committee announced that five additional fields are being developed. Two new congregations were received, Redeemer Church, Pearisburg, Va., and Trinity Church, Chattanooga, Tenn.

The synod received reports showing moderate advances in all areas. There are more ministers on the rolls, 39 having accepted calls during the past year to charges constituting about one-third of the synod parishes. Seven men were approved for ordination.

A resolution was passed urging that the eastern Tennessee churches now in the Virginia Synod be included in the synod territory after the merger. The resolution said: "The Lutheran Synod of Virginia requests the Joint Commission on Lutheran Unity at the earliest possible moment, preferably at the Constituting Convention of the Lutheran Church in America, to approve the amendment of the by-laws . . . so that the congregations comprising the Knoxville Conference of the Synod of Virginia (ULCA) be included in the Virginia Synod of the Lutheran Church in America."

Boundaries recommended for synods by the JCLU would place all of Tennessee in a synod with Georgia, Alabama, and Mississippi.

Dr. Charles B. Foelsch, president of Pacific Seminary, was the ULCA representative at the convention. He told the delegates that "the church is not marking time during this interval" (before the merger). "The work of the church has been going forward."

Plans for expanding Marion College shown by President John H. Fray to Dr. Charles B. Foelsch, president of Pacific Seminary

He expressed the hope that the Missouri Synod might join with the Lutheran Church in America and the American Lutheran Church in the National Lutheran Council or some similar co-operative agency, after the merger in 1962.

Synod President J. Luther Mauney declared the church's "true treasure is a message dynamically real through the Word." The church has a temptation to be mindful of numbers and size and physical accomplishments, and to think chiefly of reports and programs, he said. In the face of this "we do well to realize afresh that humanity is only the dust of the field until the breath of divine love inspires it."

Marion College was given the green light for the first phase of a long-range development program. The first part calls for raising $450,000, one-third of which will be sought from synod congregations beginning in January 1962. Later parts of the plan include projects to cost $1.5 million more.

TREASURER GEORGE BUCHANAN'S report showed the synod received about $46,000 more in benevolences than in any previous year. But the stewardship committee expressed concern that only 73 congregations met or exceeded their apportioned goal, while 118 fell below. An expanded budget

of $448,514 was adopted for next year.

A highlight was the presentation of certificates of appreciation to fifteen retired ministers with 630 years of combined service to the church. "Many of them are quite active today and will be tomorrow," said President Mauney.

Secretary Charles Tusing presented the Report on the Manifested Life of the Congregations. It indicated more congregations are adding the Matins service, and more pastors are using cassock, surplice, and stole. Most significant development in parish life since 1952 was the evangelism mission, said 121 out of 164 congregations.

Elected to the executive council were Pastors L. L. Linebarger and Robert R. Sala, and laymen R. T. Edwards and H. S. Oberly. ULC Convention delegates:

CLERGY: J. L. Mauney, R. H. Anderson, J. R. Crumley, W. E. Eisenberg, M. F. Mauney, M. L. Minnick, V. A. Moyer, R. R. Sala, L. C. Sparks, L. W. Strickler, C. G. Tusing.
LAY: George J. Buchanan, Jr., R. J. Berry, L. E. Easterley, H. J. Franklin, Onni Kangas, J. A. Lambie, Mrs. Lester Link, R. E. Mapes, I. C. Moyers, Sherman Oberly, C. K. Woltz.

GEORGIA-ALABAMA

ASCENSION, SAVANNAH, APRIL 26-29

Synod celebrates centennial with pageant, makes pilgrimage to old Salzburger church; Dr. Fry speaks

By PAUL J. RENZ

SAVANNAH, GEORGIA—Historic Ascension Church, organized in 1741, was the site for the Georgia-Alabama Synod's centennial convention. The story of Lutherans in Georgia was told in the centennial pageant, written and directed by the host pastor, the Rev. Michael C. D. McDaniel.

Inspiration from the past came with a pilgrimage to Jerusalem Church, Ebenezer, founded by the Salzburgers in 1734. Delegates and visitors saw the new Salzburger memorial educational building and enjoyed a picnic dinner on the church grounds.

The convention was chiefly concerned with the future. Delegates were told about the coming merger by one of its principal holders, Dr. Franklin Clark Fry, president of ULCA and the Lutheran World Federation. Dr. Fry warned against the danger of doing little and just waiting." Dr. Raymond D. Wood, synod president, and Dr. Karl Kinard, president of the South Carolina Synod, preached.

The synod's home mission program was given special attention. Home Missions Secretary Compton H. Usina was asked to serve also as stewardship secretary, in addition to overseeing the building programs begun or planned in 19 of the 25 salary-aid mission churches in the synod.

Church extension loans in the synod now total $1,337,471. Stewardship training and

Dr. Fry escorted to synod centennial dinner by E. P. Eyler (left), hospitality chairman

the help of the Lutheran Laymen's Movement in fund-raising is expected to hasten repayment of this money so that it can be used by other new congregations.

A budget of $200,564 was adopted for 1961. This is $20,000 more than the 1960 figure. In 1959 the synod overpaid ULCA apportionment, LWA and institutional obligations, and 100 per cent of the synod quota.

Approval was given to Newberry College's proposed $1 million appeal in 1962. The college is jointly supported by Georgia-Alabama, Florida, South Carolina and Mississippi synod. Dr. A. G. D. Wiles, Newberry president-elect, spoke at the centennial banquet.

A resolution was approved that "Synod place itself on record as favoring the continued operation of the public schools, exercising patience and Christian love in the midst of social tensions and racial pressures of our day."

Everyone knew this meant acceptance of some integration in the schools. While the synod was in session, the Sibley Commission created by the Georgia Legislature reported in favor of "freedom of choice" for parents in the matter of integrated schools. Racial tension had cooled in Savannah, although pickets were seen at nearby stores.

The Board of Social Missions and the Executive Board were asked to study the possibility of establishing institutions for the aged and for child care within the synod.

Officers re-elected were Pastor Harvey L. Huntley, secretary; Dr. W. H. Lefstead, statistician, and Mr. Donald Spann, treasurer. Pastor Michael McDaniel was elected archivist, and Dr. George F. Hart and Mr. Armand Wells to the executive committee.

ULCA Convention delegates:

CLERGY: R. D. Wood, W. H. Lefstead, H. L. Huntley, Paul J. Renz.

LAY: Erwin G. Baumer, Compton H. Usina, Donald Spann, Jerry Butts.

ULCA . . .

Ten Congregations in May

TEN NEW CONGREGATIONS of the United Lutheran Church in America are being organized in seven states and two Canadian provinces this month, reports Dr. Donald L. Houser, executive secretary of the Board of American Missions.

These will bring to 35 the number of mission congregations organized so far this year, Dr. Houser said. Before the end of 1960 it is expected that there will be 60 new ULCA churches in the United States and Canada.

In addition, Dr. Houser said, the board plans to enter 40 new mission fields this year, with the hope of eventually organizing congregations in those areas. At present the board has sufficient funds to enter 55 new mission fields in 1960, he explained.

New congregations being organized in May are located in Largo, Fla.; Lexington Park, Md.; Portland, Ore.; Kansas City, Mo.; St. Boniface, Manitoba; Belleville, Ontario; Lake Meadows, Chicago, Ill.; Pittsburgh, Pa.; Burlington, Ontario, and Washington Court House, Ohio.

Elected to Mission Board

DR. MELVIN A. HAMMARBERG, of Minneapolis, was re-elected as the representative of the Augustana Lutheran Church on ULCA's Board of Foreign Missions, for a six-year term. He is executive director of the Augustana Board of World Missions.

The ULCA Executive Board also elected the Rev. Francis E. Reinberger, of Gettysburg, Pa., as a member of the Board of Publication to fill the unexpired term of the late Dr. Reginald W. Deitz. He is a member of the Gettysburg Seminary faculty.

FORMATION of a consulting committee on religious drama was authorized by the Executive Board, "to offer guidance and direction in the field of religious drama to congregations and pastors." The committee will be made up of representatives of the Board of Parish Education, the Department of Worship, and other interested agencies.

Congregation Holds Festival to Raise Roof of New Church

SANTA BARBARA, CALIF.—The best part of building a church is raising the roof!

The joy of this old world custom, adapted to modern use, was discovered by the congregation of Grace Church recently. Pastor Edward E. Ray arranged the festival service, to give thanks to God for having led the congregation to this point in building a house of worship, and to express appreciation to the many workers for their diligent labors.

The workers shared in the service, which culminated in hoisting the festival wreaths to the peak of the great beams, 40 feet above the ground. The wreaths were left in place until the roof's crossbeams were laid.

Grace Church has 350 baptized members in this growing community. Land and buildings now under construction will be valued at $300,000, including sanctuary, church parlor, and half of the projected educational facilities.

Festival wreaths are hoisted toward peak of soaring beams at site of Grace Church

Pastor Emeritus Weds

Dr. Charles F. Oehler, 96, and his bride, Mrs. Elizabeth Von Niessen-Astra, chat with the Rev. Robert S. Romeis following wedding April 10 in St. John's Church, Sacramento, Calif. Bridegroom was pastor of the church for 45 years until he retired in 1935. He is a chiropractor, she is a naturopath, and they plan to continue practicing their professions from the same office

College Receives Applications

THOUSAND OAKS, CALIF.—California Lutheran College, new intersynodical institution being built here, began receiving applications for admission on National Christian College Day, April 24.

Students will enter the freshman and sophomore classes in September, 1961. The junior year will be added in 1962, and the senior year in 1963.

PACIFIC

Portland Youth to Serve As Teacher in Hong Kong

PORTLAND, ORE.—Bruce E. Richards, a member of St. James' Church, has accepted a commission from the ULC Board of Foreign Missions to serve as an educational missionary in Hong Kong for three years.

BRUCE RICHARDS

The 22-year-old college senior graduates next month from Portland State College. Then he will attend the English Language Institute at the University of Michigan, and will sail for Hong Kong about Aug. 25.

Pastor J. Edward Oslund says Bruce is the first member of St. James' to enter the foreign mission field. He is a former president of the Pacific Synod Luther League, and was a league caravaner during the summer of 1957. Last summer he worked with the Board of Higher Education at Camp Wilbur Herrlich in New York.

In 1958 Bruce postponed a year of college to serve as parish assistant in his home church. He has taught a Sunday school class for four years. When he returns from Hong Kong he expects to enter Pacific Seminary for further work in religious education.

"Send a Lutheran"

"A utility pole near 1st N. slipped its guy wire Monday, began to sag and wave. A frantic complainant called City Light. 'Well, we might not be able to get out right away,' said C.L. 'This is a holiday, you know—Yom Kippur and Columbus Day.' 'For heaven's sake,' came the reply, 'this pole might fall down. Send a Lutheran!' "

—Seattle Post-Intelligencer

CARIBBEAN

Queen Louise Home Fate Up to Synod Convention

By FRANCISCO MOLINA

SAN JUAN, P. R.—The future of the Queen Louise Home for children was the main concern of the Virgin Islands Conference at its annual meeting held April 20 at Nazareth Church, St. John, V. I., the Rev. James G. Amos, pastor.

A recommendation was made to the coming synodical convention to continue the management and operation of the Home after Dec. 31, 1960, when the Board of American Missions' subsidy will stop.

A parallel recommendation asks that synod delegate the management and operation to the Lutheran Welfare Society of the Virgin Islands Conference.

A third recommendation was made to provide for the Spanish-language work in St. Croix upon the departure of the Rev. Miguel Sevilla in July. Good gains in this work are reported from St. Croix.

There are five congregations in the Virgin Islands Conference, served by four pastors, one student intern and one clerk. The Rev. James G. Amos, of Frederick Church, St. Thomas, is president of conference.

The weekday school of Frederick Church continues operating successfully. It started with a kindergarten and a first grade in the fall of 1959, will add a second grade in September 1960, and a new grade each year until a complete grade school is in operation.

GOOD SHEPHERD CHURCH, Monteflores, P. R., is happy over the news that the constitution of the new church calls for full-time service in the presidential chair of constituent synods. Their pastor, Dr. Eduardo Roig, president of the Caribbean Synod, is finding it increasingly difficult to hold two full-time jobs at the same time. There is general thanksgiving over the recent announcement that he will have an assistant this coming year.

Spiritualism Is Popular

SPIRITUALISM continues to flourish in Puerto Rico. A few days ago, when correspondent Francisco Molina's automobile was stolen from the church grounds, a garage attendant offered to take him to a medium who would promptly locate the stolen machine for him.

A few days before that, upon his taking home an old lady he had just met at the hospital, the lady's daughter showed your correspondent a poem that had been dictated to her by a spirit. The poem expressed fine sentiments of brotherly love, called Jesus the Saviour, but lacked the technical virtuosity to be expected of a citizen of the spirit world.

Most adherents consider themselves good Roman Catholics, spiritualism being a "science," not a religion.

(*Note: The car was recovered by the cops within 24 hours.*)

TAKING ADVANTAGE of the overcrowded condition of the public schools, the Roman Catholic Church continues pushing its program of parochial schools. Attendance at Roman Catholic Sunday services is compulsory for all students, whatever the religious affiliation of their parents. Protestant children continue to be lost that way to the Roman Catholic Church.

Easter Season Minus Miracles

NO MIRACLES to make headlines occurred this year during Holy Week in Puerto Rico. Last year on Good Friday the local old-time favorite among peasant miracles took place again when a housewife cut a sweet potato in two, found the pattern of a face within, claiming it was the face of the Lord Jesus.)

Soon after Holy Week, however, two peasant children claimed that they had seen and talked to the Virgin, who had promised a miracle to take place a few days later. The faithful flocked to the site on the appointed date but no miracle occurred.

The children claimed they had been punished by the Virgin for misbehaving. A few people, among them the local mayor and his wife, claimed they had seen the Blessed Mother. The local priest dismissed the whole thing as a light reflection.

MESSIAH CHURCH, Valencia, P. R., and Redeemer Church, Puerto Nuevo, P. R., held successful local evangelism missions during the Lenten season.

Pastor Weihl and Pastor Lantee at meeting

Chaplain Weihl Pays Visit To Lutherans in Argentina

THE REV. PAUL H. WEIHL of Toledo, Ohio, recently visited Lutherans in Argentina as a chaplain of Moore-McCormack's S.S. "Argentina." He delivered addresses of greetings at the services of Good Samaritan Church, Dr. Jonás Villaverde, pastor, and of Reformation Church, the Rev. Karl Laantee, pastor.

He spoke at a fellowship program of Reformation Lutheran Church, visited the Lutheran Theological Seminary, Old People's Home, and various other churches and pastors. Creating much good will, he helped to underline the close ties which the United Evangelical Lutheran Church in Argentina has with ULCA.

NEW YORK

Joining of Liverpool and Salina Churches Consummated

By HOWARD A. KUHNLE

BINGHAMTON, N. Y.—Merger of Christ Church, Salina, with its mother church, St. Paul's of Liverpool, became effective May 1 when all the members of the Salina congregation were received into membership in St. Paul's. A reception for the new members was held April 26.

The Rev. Robert E. Doxey, of Salina, was called to be co-pastor with Pastor Walter R. Kopp, with special responsibility for Christian education.

Announcing call of Pastor Doxey (left) are Dr. Alfred L. Bec synod president; Pastor Kopp; Richard Kieffer, council hea

Men Discuss Marriage

TRIPLE CITIES UNITS of the United Lutheran Church Men conducted a panel discussion on marriage, divorce and family life, based on the ULCA's 1956 convention statement, in St. Paul's Church, Johnson City, March 25. The Rev. Melvin E. Yearke, pastor of St. Paul's, was the moderator. Participants were Pastors Paul J. Tritschler, Henry R. Brau, Albert L. Haversat, Jr., and Howard A. Kuhnle.

MEN OF RESURRECTION CHURCH, Syracuse, will hold a retreat May 20-21 at the Lisle Conference Center near Binghamton. Dr. Arnold F. Keller, pastor emeritus of Redeemer Church, Utica, will be the retreat master.

Day School Teachers Honored

SYRACUSE AREA Council of Churches honored 45 veteran teachers in the co-operative Protestant released-time schools at a dinner April 27. Among those honored were Mrs. Irving C. Blint, of St. John and St. Peter Church, who served 20 years; Mrs. Bertram Coleman, of Resurrection Church; Mrs. Norman F. Dean, of St. John and St. Peter, and Mrs. James Kraushaar, of St. Paul's (Liverpool), each five years.

PENNSYLVANIA

Churches Help to Defeat Harness Racing in Berks

By ROBERT SCHOENERT

READING — Lutheran pastors joined th clergymen of other Protestant denomina tions throughout Reading and Berks Count to help defeat the proposed establishmen of a harness race track with parimutu betting in the county.

Unofficial returns from the primary ele tion showed that the race track issue wa rejected by a 20,258 to 16,081 vote.

The defeat of the proposal, placed on th ballot after the Reading Fair Co., Inc., file petitions containing 9,000 names, was terme "a clear-cut victory for the Christian co science of the people."

Organizations opposing the proposal i cluded the Reading Lutheran Pastoral A sociation, the Greater Reading Council Churches, the Reading Ministerial Associ tion of the United Church of Christ, th

Berks County Pomona Grange and the Berks County Manufacturers Association.

Lutheran pastors hit the establishment of such a track in Berks County from their pulpits on April 24, the Sunday before the election. Clergymen of other denominations preached antigambling sermons during Lent.

The Lutheran sermons included references to the antigambling resolution passed by the United Lutheran Church in America in 1956. Gambling was also described as "nothing creative."

UNITED LUTHERAN CHURCH WOMEN of the Reading District will hold their spring rally in Grace Church, Reading, on May 18. The speaker will be the Rev. George F. Eichorn, Jr., pastor of Resurrection Church, Levittown. Mrs. Helen A. Eshbach heads the organization.

BETHANY CHURCH, West Reading, held a mortgage-burning ceremony as it completed the first part of a debt retirement goal. The congregation is engaged in a program to raise $125,000 for retirement of debt and erection of a $100,000 church school unit.

Burning mortgage are Pastor Daniel Newhart with laymen Walter Fritz and Luther Gabel

Oxford **The finest Bibles you can buy**

02227x—$10.75

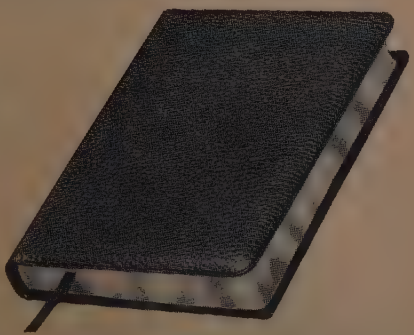
Marrakesh Persian Morocco, half circuit, leather lined. 64 pages of Concise Helps. Jasper self-pronouncing type. Concordance. Black or Red. 5x7⅛, only 13/16" thick.

04434x—$10.95

The words of Christ are printed in red in this beautiful Bible. Bound in Morocco grain Calf, half circuit. Brevier, self-pronouncing, black-face type. Concordance. 5x7¼, only ⅞" thick.

04884x—$14.95

Levant grain Calf, half circuit. New Long Primer type, modified self-pronouncing. Concordance. 5¾ x 8⅝, less than 1" thick.



Authorized King James Version

Oxford THE HALLMARK OF Quality

OXFORD UNIVERSITY PRESS

IN MIAMI, FLORIDA
St. Peter's
The New Cathedral of the South
33rd to 34th Avenue
on West Flagler Street
Worship
9:30 and 11 A.M.

Historical St. John's
81 Christopher St., New York City
"The Lutheran Church in Greenwich Village"
Sunday School: 9:30-noon
The Worship Service: 11:00 A.M.
Polish Worship: 9 A.M. Spanish Worship: 3 P.M.
Rev. Fred P. Eckhardt, Pastor

PHILADELPHIA'S NEW
MESSIAH LUTHERAN
Church
Broad & Boulevard (4400N)
C Bus, R Bus, Subway
DR. ROSS STOVER Preaches
11 A.M. 7:30 P.M.

CHRIST THE KING
LUTHERAN CHURCH
IN THE LOOP
327 La Salle Street
(second floor)
CHICAGO
LLOYD L. BURKE, Pastor
Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

THE FIRST ENGLISH LUTHERAN CHURCH

3119 W. Sixth St., Los Angeles 5, California
The Rev. E. Dale Click, Pastor
Sunday Services, 9:30 and 11:00 A.M.

PA.: READING . . .

The first phase was to pay in full the mortgage on the present parsonage. The second phase is to pay the $15,000 balance of an organ and improvement program completed six years ago.

THE REV. JOHN J. ZIEGLER, pastor of St. Matthew's Church, was elected president of the Reading Lutheran Pastoral Association.

A TOTAL of 742 catechumens were confirmed by Reading and Berks Lutheran churches on Palm Sunday, or are scheduled for confirmation on Whitsunday, June 5.

Stewardship of the Soil

ROGATION SUNDAY, MAY 22, will have special significance at the Lutheran Home at Topton, Pa. Three years ago the home sought help from the Berks County Soil Conservation District to help check erosion on its 160 acres of cropland.

More than half of these acres are planted now in contour strips and 3,200 feet of diversion terraces have been installed to keep the topsoil from being washed away.

Results already are evident in better yields per acre, according to Clarence S. Dietrich, chairman of the home's farm committee. "We certainly consider our conservation measures to be good stewardship of the soil," he said.

Vacation School Workshop Held in Northwest District

PHILADELPHIA — Northwest Philadelphia District churches held a vacation school workshop May 4 at Trinity Church, Norristown. Leaders for various study groups included the Rev. Thomas Clay, Mrs. Elvira MacLean, the Rev. Robert E. Horne, Mrs. George B. Ammon, Sister Ruth A. Spitler and Mrs. William Martin. The 1960 theme for vacation church schools is "Missionaries for Christ," with emphasis on work in Africa.

THE REV. CONRAD J. SCHMITZ, missionary to Argentina, spoke in 16 churches of the Northwest District from May 1 to May 12. Pastor Schmitz is on furlough, and will return in August to the pastorate of Nativity Church in Rosario.

Pastors Need Psychological Services, Conference Told

PSYCHOLOGICAL SERVICES should be made available to parish ministers as well as to seminary students, a prominent Lutheran psychiatrist believes.

"The clergyman is subjected to more pressures in the practice of his profession than he was as a student," said Dr. Joseph . Baker, commissioner of mental health for Tennessee. "What I am suggesting is merely that we continue our existing psychological services over into the post-graduate days when a man has a parish."

Dr. Baker spoke to more than 60 clergymen and educators representing most of the 24 church-related universities, colleges and seminaries, and 20 of the 32 synods of the United Lutheran Church, at a psychological services conference in Pittsburgh.

The three-day conference in First Lutheran Church was sponsored by the Board of Higher Education under direction of the Rev. J. Victor Benson, associate secretary.

Dr. Baker said the clergyman's professional identity is being threatened by the secular role he is forced to play. Society expects him to "combine the talents of a social worker, psychoanalyst, scoutmaster, group therapist and fund raiser. It is almost as an afterthought that it also expects him to be a man of God. More than ever he needs faith—faith that all the increasingly varied and secular roles he is playing have some religious meaning."

Dr. Paul Morentz, pastor-psychiatrist who is a professor at Pacific Lutheran Seminary, called upon the church to improve its recruitment program and "eliminate unqualified men by developing a set of criteria for pre-ministerial students before they are accepted in the seminary."

"Until a man understands the bad reasons, the immature reasons, the unhealthy reasons that led him into the ministry," he asserted, "he will not become a good minister because he will be driven by that which he does not understand."

Dr. Morentz said the Bible is not a textbook on psychology, but "it is surprising how often I can draw illustrations from the Bible to help my psychiatric patients."

Pastor Benson said the purpose of the conference was to "refine our definitions as to the nature and utilization of psychological services in the selection and training of the hundreds of young men and women who seek the expression of their Christian vocation in the occupations of the United Lutheran Church in America."

DEAF MAN PERFECTS SMALLEST HEARING AID

ST. PAUL, MINNESOTA—(Special)—A remarkable midget hearing aid has been perfected by a man who has been hard of hearing for nearly ten years.

This small aid has no dangling cords or separate transmitting units and represents a most unusual idea and design in a product for the hard of hearing.

It is especially made for those people who can hear but not understand. This new hearing instrument provides "ear-level" hearing with the wearer picking up speech, sounds, television, and radio at his ear rather than at a transmitter located in the wearer's clothing.

Due to the use of 4 transistors, the user cost is extremely low and the instrument weighs approximately ¼-ounce. It is about the size of a sewing thimble.

Write to F. R. Lane, Dept. S-605, or call at 1633 Eustis Avenue, St. Paul 1, Minnesota. You will receive full information without any obligation.

DELAWARE

Zion Church Sets Budget For Dual Parish Program

By CARL G. SMITH

WILMINGTON, DEL.—Zion Church, in the path of a freeway, has adopted a must goal of $135,000 and a venture goal of $175,000 for its LLM-directed effort to finance a "dual parish program," involving a new church 16 blocks from the present site and a neighborhood house one block from it.

Visitation is set for Sunday, May 22.

In order to save interest costs of nearly $700 a month in lieu of rent, it has been decided to vacate the 60-year-old church as soon as the State Highway Department completes settlement. This means that for a year or more, services and Sunday school will be held in the neighborhood house which is to be completed this summer with members of the congregation doing much of the work.

A two-story brick garage building on a 60 x 90-foot lot is being purchased for renovation into a neighborhood house. Present plans call for a 150-seat meeting hall, smaller meeting rooms, arts and crafts facilities, an office, and a playground which will contain a half basketball court, outdoor arts and crafts area, and play equipment for smaller children.

The $50,000 project also includes purchase of a 16-foot row-house with backyard adjoining the playground. It will be the residence for the neighborhood house director.

The Board of American Missions is assisting in the project through its inner-city program.

OHIO

Inner Mission at Dayton Buys New Office Building

DAYTON, OHIO—Lutheran Inner Mission League of the Miami Valley has purchased new offices at 563 Superior Ave., Dayton, for $74,000. The present building at Fourth and Commercial Sts. has been forfeited to the urban renewal program.

During the summer the new building will be reconditioned for occupancy about Oct. 1. The property includes a parking lot, and a four-apartment building to be rented.

Earlier this year the League bought a building at 134 N. Patterson Blvd. for use of the Industrial Department, and a year ago acquired a store for this department at 905 W. Third St.

The Princeton Institute of Theology

JULY 11-21, 1960

Presenting
Samuel Blizzard
Paul Lehmann
Donald Macleod
Carlyle Marney
Martin Marty
Robert McCracken
Culbert Rutenber
Paul Scherer
and many others

Registration:
$5.00 per person
$7.50 per couple
Board, room and tuition:
$55.00 per person

For information, write Institute of Theology
PRINCETON THEOLOGICAL SEMINARY
Princeton, New Jersey

CARTHAGE COLLEGE
CARTHAGE, ILLINOIS
"Advancing Mankind Through Christian Higher Education"

MARION COLLEGE
The Only Two-Year College
FOR WOMEN
IN THE ULCA

COOPERATIVE PROGRAMS
LIBERAL ARTS, MUSIC
HOME ECONOMICS
PRE-PROFESSIONAL
BUSINESS
SMALL CLASSES
PERSONAL ATTENTION
CHRISTIAN ATMOSPHERE
MODERATE RATE — SPORTS

Write: JOHN H. FRAY, D.D., President
Box K, Marion, Virginia

INDIANA

King of Glory Congregation To Be Organized June 12

By WILLIAM L. PIFER

INDIANAPOLIS—King of Glory Mission, in the Nora-Carmel area of Greater Indianapolis, will be organized as a congregation on June 12. The Rev. Paul W. Baer is the mission developer.

FIRST CHURCH, Richmond, dedicated its new $600,000 contemporary church structure on May 15. Dr. Walter M. Wick, Indiana Synod president, took part in the services with Pastor A. R. Swasko and Dr. A. H. Keck, pastor emeritus. Special events will continue until June 12.

ST. MARK'S CHURCH, Evansville, has voted to relocate and to build a new church. The Rev. Richard Langsdale is the pastor. This church televises morning services regularly.

PROF. ROBERT O. LONG, dean of students at Wittenberg University, spoke at the annual Lutheran Laymen's retreat at Camp Lutherwald, May 10-12.

RICHARD CARLSON

RICHARD A. CARLSON, organist and choirmaster of Trinity Church, Fort Wayne, has been awarded a Fulbright scholarship for study in Germany. He will sail in July and spend a year at the Hochschule fur Musik in Berlin.

Mr. Carlson has been at Trinity for eight years. He has served for three years as dean of the Fort Wayne Chapter, American Guild of Organists, and as chairman of the Indiana Synod committee on worship and music.

JOHN D. TRAVELBEE, of Grace Church, Columbia City, is one of 39 young people chosen by the Luther League of America for the caravaning program this summer.

FLORIDA

Mission Starts in Venice

TAMPA—First worship service was held by the new United Lutheran mission in Venice on April 24, with 87 attending. Dr. Royall A. Yount, president of the Florida Synod, was present.

Mission Developer Charles I. Rowe, who came from Mechanicsburg, Pa., began work in the Venice area last Feb. 23. A Sunday school is being organized.

Explore your Lutheran Heritage on a BOAC European Tour

Join a congenial Lutheran tour group to Europe. All flights via the new Intercontinental 707...BOAC's jet, powered by Rolls-Royce engines! 24 exciting days are planned for young people, ages 15 to 30. A more detailed tour of 44 days is open to all ages.

You will be guided by experienced spiritual leaders through the historical sources of Lutheranism in Germany—Worms, Neuendettelsau, Augsburg. Visits among fellow Lutherans in England, Scandinavia, Switzerland and France, including the refugee community of Heilsberg, the Evangelical Academy at Arnoldshain and L.W.F. headquarters in Geneva. Special pilgrimages to world-famous Passion Plays at Oberammergau and Erl.

LUTHERAN HERITAGE TOURS:

$995 for 24 days **$1535 for 44 days**

Cost is based on two people traveling together and covers *all expenses*, including BOAC round-trip Economy airfare from New York. Departures on July 1 and July 15. For an interesting descriptive folder, send coupon below.

B·O·A·C BRITISH OVERSEAS AIRWAYS CORPORATION
World Leader in Jet Travel

530 Fifth Avenue, New York 36 • Dept. LT-111

NAME_____

STREET_____

CITY_____ ZONE____ STATE_____

Newfoundland Congregation to Be Organized on June 5

By DOUGLAS A. CONRAD

HALIFAX — Pastor William Kurschinski, mission developer in Newfoundland, announces that the congregation in St. John's will be organized on Pentecost, June 5. It is expected that approximately 80 members will have signed the charter by that time.

A cottage meeting was held at the home of one of the men of the Steering Committee. Neighbors interested in the mission were invited to an evening of social and devotional fellowship, giving them an opportunity to talk informally to people about the mission and to help both pastor and people to get better acquainted. Other such meetings are planned for the future.

POCONO CREST

Pocono Pines, Pa. (Lutherland). Controlled by Valparaiso University. Enjoy a wonderful vacation at this beautiful 2,000-Acre Resort. 3 Modern Hotels, Delicious Meals, Cozy Cottages and Honeymoon Lodge with meals at hotel. All Sports. Lake. Beach. Tennis. Golf. Concerts. Lutheran Services. Rates: $52 to $85. Booklet "L".

POCONO CREST, POCONO PINES, PA.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., Pres., Berkeley 8, Calif.

The Church in the West has places for ministry students of top-flight quality and also for women for Christian education leadership. Would you like to earn a Bachelor of Divinity degree, or a Master's degree in Christian Education? Act now.

Students apply early. Class limited to 30 students enters Sept. 5, 1960. Catalog. Information.

• GROUPS WELCOME •

Because of the many requests for an opportunity to inspect the new Muhlenberg Building, guided tours can be arranged on Mondays and Thursdays between the hours of 9 to 3 and on Saturdays between 9 and 11 a.m. Groups desiring to visit the building should contact Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa. or call VIctor 8-6800.

Unfortunately it will not be possible to furnish guides for individuals or groups not making definite appointment through Mr. Keyser.

Any group desiring to arrange for luncheon (on Mondays or Thursdays) to be served during their visit must make this arrangement in advance.

Leagues Formed in Midville

PASTOR LUKE BATDORF of the Midville parish advises that three new Luther Leagues have been formed. Approximately 75 young people are now active in the youth program of the parish.

MT. ZION, Midville Branch, is the first congregation of the Nova Scotia Synod to use the second setting of the new service in its entirety.

ZION CHURCH, Lunenburg, at a special congregational meeting gave the church council and building committee authority to go ahead with raising funds for the erection of a much needed educational unit.

Vacation Schools Prepared

MISS CATHERINE JURAM, of the Board of Parish Education, will be on the territory of the Nova Scotia Synod for about ten days during May. Vacation church school workshops will be conducted in Lunenburg, Bridgewater, Halifax and Saint John, New Brunswick.

A SEMINARY STUDENT from the United States will be assigned to Cornerbrook, Newfoundland, during the summer months. He will survey the whole area and will also hold services. This work will be done under Board of American Missions auspices.

PASTOR DONALD L. HIMMELMAN and members of the Northfield parish are planning to build a parsonage at Wentzell Lake. A plot of land has been donated, and loans have been arranged.

—SYNOD CONVENTIONS—

lay 22-25
IOWA:
First Church, Cedar Rapids
lay 23-26
MARYLAND:
Christ Church, Baltimore
NEW JERSEY:
St. John's Church, Ocean City
PENNSYLVANIA MINISTERIUM:
The Inn, Buck Hill Falls
lay 29-31
CARIBBEAN:
Gethsemane Church, Dorado, Puerto Rico
lay 30-June 2
PITTSBURGH:
Thiel College and Holy Trinity Church, Greenville, Pa.
ine 5-8
ICELANDIC:
Argyle Parish, Glenboro, Manitoba
ine 6-9
CANADA:
St. Mark's Church, Kitchener, Ontario
CENTRAL PENNSYLVANIA:
Christ Chapel, Gettysburg College, Pa.
ine 7-10
WESTERN CANADA:
St. Paul's Church, Regina, Saskatchewan

Cornelsen on Job Council

THE REV. RUFUS CORNELSEN, director of cial action for the Board of Social Mis- ons, has been appointed to the Religious dvisory Council of President Eisenhower's ommittee on Government Contracts.

Vice President Richard Nixon, the com- ittee chairman, said the council's functions e to "keep the religious communities in- rmed of the committee program, to solicit eir co-operation, and to effect liaison be- een the committee and the members of the rious religious groups."

One of the purposes, Pastor Cornelsen id, is to review the employment policies industries which have government con- icts, in relation to moral and ethical ues.

Pastors to Camp in June

A THREE-DAY CAMP for Lutheran pastors will be held June 20-22 at French Creek State Park, near Morgantown, Pa. The campground provides bathing, canoeing and hiking, with a side trip to Valley Forge.

The outing to take the place of a week-end for busy pastors was conceived at an Altoona evangelism mission, and is offered for the fellowship of camper pastors within a day's travel of the park. Information on arrangements and reservations may be had from the Rev. George L. Garver, 2135 Browning Road, Pennsauken 8, N. J.

YOU CAN SAVE YOUR HEARING!

The United States Public Health Service has published a booklet of vital interest to all who care about their hearing. This booklet, entitled "How to Protect Your Hearing," tells what can cause a loss of hearing, and how to guard against losing your hearing. It offers valuable suggestions to those who have suffered a hearing loss. It explains the problems of hearing difficulties in children. To obtain a free copy of this reliable, authoritative booklet, simply fill out the coupon below.

FREE BOOKLET

For your free copy of "How to Protect Your Hearing," plus descriptive literature on Zenith Hearing Aids, just write:

Zenith Hearing Aid Division, Dept. 98SC
6501 W. Grand Ave., Chicago 35, Illinois

NAME

ADDRESS

CITY ZONE STATE

—CHANGES OF PASTORATE—

CANADA

MOSHER, FORREST. From Normanby parish, Ont. To Trinity Church, Tavistock.

CENTRAL PENNSYLVANIA

FEIGHT, EARL W., JR. From Zion Church, Easton, Pa. To Holy Trinity Church, Lancaster, second associate pastor.

LEER, ERNEST. From Zion Church, Landisville. To St. Jacob's Church, York New Salem.

Chancel furniture and pews of fine Craftmanship and Design. Write for catalog.

PAGE CHURCH FURNITURE CO.

Albemarle, N. C.

For a happy vacation, long or short, come to

THE MOUNTAIN HOUSE

Delaware Water Gap, Pa.

Owned and operated 90 years by a Christian family — Modern appointments — Delicious meals — Spacious grounds — Concrete swimming pool — No bar. Booklet and rates upon application.

Hauser Brothers

Pocono Crest Camps

Pocono Pines Pa.

CHICKAGAMI for BOYS
NAWAKWA for GIRLS

Controlled by Valparaiso University. 35th Season. 2,000-Acre Estate atop the Poconos. Lake. Balanced program of sports and creative activity. Experienced Counselors. Physician. Lutheran services. Booklet "TL"—4 wks. $170—8 wks. $295

SUPERIOR COLLEGE PREPARATION

Carteret

TUTORIAL PROGRAM also AVAILABLE

In addition to our regular four year accredited preparatory school, personal tutorial instruction and supplementary classroom experience is available for students with latent intelligence above normal but having difficulty preparing for college. Sports and other activities. Also elementary school. Boarders 8 years up. Homelike dormitory. Dept. 18-E. **Guidance Director.**

CARTERET SCHOOL : WEST ORANGE, N. J.

FLORIDA

BERGSTRESSER, RALPH R. From Kount Memorial Church, Omaha, Neb., associa pastor. To St. Mark's Church, Co Gables.

ILLINOIS

FISHER, CHARLES R. From Gethsema Church, Cicero. To Elk Grove Villa mission developer.

MONTE, LENWOOD. From First Chur Decatur, assistant pastor. To Epipha Church, Carbondale.

TESSENYI, KORNEL. To Grace Church, C cago, assistant pastor.

NEW YORK AND NEW ENGLAND

BRAUN, CLARENCE L. From St. Mar Church, Brooklyn. Retirement.

HUNEKE, JOHN G. From Holy Trin Church, Brooklyn, assistant pastor. To John's Church, Milton St., Brooklyn.

NOVA SCOTIA

WENTZELL, CLYDE. From Mahone Bay p ish. To Spryfield, mission developer.

OHIO

BARNHART, PHILIP H. From Adams Chur Batesville, Ind. To Zion Church, Wa field.

PACIFIC

ELLER, WILLIAM R. From St. Ma Church, Davenport, Iowa. To G Shepherd Church, Salem, Ore.

PACIFIC SOUTHWEST

BAERTSCHI, HARRY. From Messiah Chur Redwood City, Calif., assistant pastor. Faith Church, Duarte, Calif.

PENNSYLVANIA MINISTERIUM

BOYE, RICHARD E. From Trinity Chur Carthage, Ill. To Good Shepherd Chur Southampton.

HOLMAN, JOHN W. To Audenried-Bea Meadows parish.

JONES, FRANCIS W. To St. Marcus Chur Philadelphia.

LUKENS, EDWARD O. From St. Steph Church, Wilmington, Del., assistant tor. To St. Luke's Church, Easton.

MOLZAHN, KLAUS G. W. From St. Pa Church, Olney, Philadelphia, assistant tor. To St. Timothy's Church, Phila phia.

EESER, CLARENCE D. From Redeemer Church, Reading, assistant pastor. To St. Peter's Church, Reinerton.

ELL, RALPH W. To St. Paul's Church, Tower City.

TEXAS-LOUISIANA

ONRAD, F. LESLIE, JR. From Luther League of America, executive secretary. To St. Luke's Church, Richardson, Tex.

DECEASED

THE REV. PAUL FRANZ KARL UEHNER, 66, died April 8 at his home n Diller, Nebraska. Retired in 1958, he ad been serving as supply pastor at Grace hurch, Ohiowa, Neb.

Born in Random Lake, Wis., he attended filwaukee Normal School and taught for everal years. He was graduated from Mar- n Luther Seminary, Buffalo, N. Y., in 1923 nd was ordained in the Buffalo Synod. He served congregations in Wisconsin, exas, Iowa, Kansas and Nebraska, coming o St. Paul's Church, Diller, in 1951 and erving there until retirement. He served as ditor of Texas and Midwest Synod publi- ations.

Survivors are his wife, the former Elna eterson; two daughters, Mrs. Maria Lind- erg, of Mound, Minn., and Mrs. Elna oung, of Lincoln, Neb.; two brothers, Her- an, of Cedarburg, Wis., and the Rev. heodore Kuehner, of Clearwater, Minn.; hree sisters, Mrs. Anna B. Ungvary, of enver, Colo.; Miss Emily Kuehner and iss Beata Kuehner, of Cedarburg, Wis., nd four grandchildren.

Funeral service was conducted April 12 t St. Paul's Church, Diller, by Dr. Alfred oung, Dr. Theodore Johnson and the Rev. . R. Hibbler. Interment was in Prairie ome Cemetery, Diller.

MRS. MARIE J. LAMBERT, 87, widow f the Rev. W. A. Lambert, died Jan. 1 at rums, Pa. Pastor Lambert, who died in 943, served churches in the Allentown, ethlehem and Lebanon areas, and was pro- ssor of English at Lehigh University.

Mrs. Lambert was a member of Rose- mont Church, Bethlehem. Surviving her are two sisters, Mrs. Emma Berger of Philadelphia, and Mrs. Katie Mertz of Allentown, and a son, Robert A. Lambert of Drums, Pa.

Services were conducted in Bethlehem by the Rev. Lawrence P. Delp of Conyngham, Pa. Burial was in Fairview Cemetery, Allentown.

PARISH WORKER

Wanted by a ULCA congregation in Minneapolis. Work with large Sunday school — youth work — if possible youth choir. Write Box 500, THE LUTHERAN.

ORGANIST-CHOIRMASTER

Male, 30, Bac. of Mus., married. Now serving ULCA. Desires full time appointment. South or East preferred. Box 501, THE LUTHERAN.

"8 MISTAKES PARENTS MAKE"

Every parent should have this new book about child training. It is free; no obligation. Simply address Parents Association, Dept. 1495 Pleasant Hill, Ohio.

SHADY SHORE RESORT

A modern family housekeeping resort in the heart of Minnesota's Vacation Land. Shady Shore has no taverns or night clubs. Write for folders to: Carl and Dorothy Hedquist, Rt. 1-C, Phone 4F7, Deer River, Minnesota.

OUT-OF-PRINT BOOKS

Name the Book—no matter how old or how long out-of-print — we'll find it for you! Fiction, non-fiction. All authors, subjects. No obligation to buy. Book-On-File, Dept. L, Union City, New Jersey.

PHOTO FINISHING

Roll developed, 8 beautiful enlarged prints 39c; 12 - 59c. Reprints 5c. Quality work, Since 1933. Willard's, Box 2553P, Cleveland, Ohio

FOR SALE

All-year-round stone and shingle house, and two-car garage at Paradise Falls Lutheran Association, Paradise Falls, Pa. All conveniences, oil heat, everything electric. Will consider any reasonable offer. Apply at office of Association, or phone Hamilton 1-5732, or write J. H. Holloway, Stroudsburg, Pa.

IN CONCLUSION . . . . . .

IN THE AUTUMN of 1928 I heard a group of Lutheran pastors discuss whether they should say anything to their congregations about the presidential campaign then steaming up in the U.S. One respected veteran said he would remind his people that in voting they should seek to do the will of God, and he thought that would take care of Al Smith.

Another pastor said that people in his county believed that to do the will of God meant voting a straight Democratic ticket. It's fairly common for people who have strong party loyalty to mix it up with their religion. We tend to blend together our various convictions.

If Mr. Kennedy gets the Democratic nomination, numerous Protestants who usually vote Republican will do so again, but this time with the assurance that they are voting for Martin Luther as well as for the Republican candidate.

NUMEROUS Americans, though, have no deep-lying Protestant faith but strongly dislike Roman Catholics or anybody else they classify as "foreigners." Back in the '20s I once attended a Ku Klux Klan rally, when such affairs were common. Among those dressed in masks and white sheets I identified a few people from my own congregation. They were folks I seldom saw in church.

Many people specialize in negative thinking. Their lives seem to have meaning only in terms of the things they are against. Protestants of this variety would have great satisfaction in not voting for Mr. Kennedy.

There are solid reasons for being skeptical about electing a Roman Catholic to the U.S. presidency. Citizens of such cities as Boston, New York, Philadelphia, and Baltimore are aware of th pressure which Roman Catholic arch bishops have exerted in political affair through many years. This is consisten with Roman Catholic theory that govern ments ought to be responsive to th guidance of the church.

UNTIL THE Vatican itself goes o record to modify and moderate its his toric opposition to separation of churc and state, there are grounds for discount ing claims which a loyal Roman Catholi such as Senator Kennedy makes regard ing his independence of clerical influence He has spoken clearly and vigorously, bu even this isn't enough.

It's difficult for such a massive organ ism as the Roman Catholic Church t announce publicly any change in policie which it has strongly asserted in pa years. Until it becomes capable of mak ing this announcement, a man such a Senator Kennedy must struggle under serious handicap.

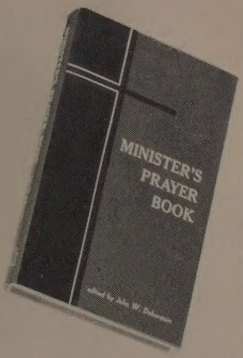
My guess is that Roman Catholic in fluence on a president would not be serious problem. Catholics in the Unite States seem to have exerted their greate pressure in recent years on such limite objectives as pro-bingo legislation an free bus rides for parochial school pupil In high-level politics they have usuall been restrained and cautious.

But Roman Catholic political theor is in great need of being brought up t date. Until it is, sober and realist doubts about a "Roman Catholic in th White House" will continue to be con fused with the fanatical and unrealist anti-Catholicism which is still, unfo tunately, a factor in American life.

—ELSON RUFF

Gifts for the Pastor

Gifts for the Ordinand



MINISTER'S PRAYER BOOK

edited by John W. Doberstein

The only book of its kind in English for Protestant pastors, it meets the need for a guide to a disciplined life of prayer. The seven basic themes of the minister's life and calling form the core of this exceptional book.

(UB842L) Leather $6.00
(UB842) Cloth $3.75

PRIVATE COMMUNION SETS

Contain everything needed for the pastor's use in homes and hospitals. Available in sterling or nickel silver. Many styles and types, from $19.75 to $104.00.

NXW1573
$72.00

PECTORAL CROSSES

An appropriate gift for every pastor. Several styles available in sterling silver, gold filled and gold plated from $1.50 to $19.50.

NXB4012G
$15.00

UNITED LUTHERAN PUBLICATION HOUSE

32 N. Second St., Harrisburg, Pa. | 22 W. Madison St., Chicago 2, Ill. | 610 Wood St., Pittsburgh 22, Pa. | 17 Park Place, New York 7, N. Y. | 31 E. North Ave., Baltimore 2, Md.

237 King St. W., Kitchener, Ont., Canada | 1233 Hampton St., Columbia 1, S. C. | 805 Locust St., Des Moines 9, Iowa | 219 W. Sixth St., Austin 61, Texas | 11 Arzuaga St., Rio Piedras, P. R.

3103 W. Sixth St., Los Angeles 5, Calif. | 115 S. 13th St., Philadelphia 7, Pa. | 2900 Queen Lane, Philadelphia 29, Pa.

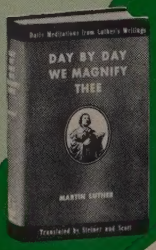
THE LIBRARY
PACIFIC LUTHERAN SE
2750 MARIN AVE
BERKELEY 3 CALIF

Devotional Books for the Family . . .

GOD IN OUR HOME

Edited by Daniel Nystrom

These meditations are well adapted for the devotional use of the individual young Christian. 384 pages. **$1.75**



DAY BY DAY WE MAGNIFY THEE

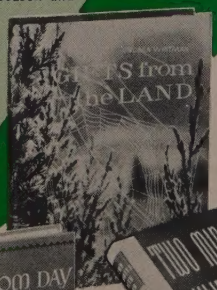
translated by M. Steiner and P. Sco

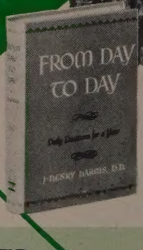
Daily meditations of beauty and powe compiled from Luther's sermons and tran lated into English. 437 pages. **(UB695)** **$3.**

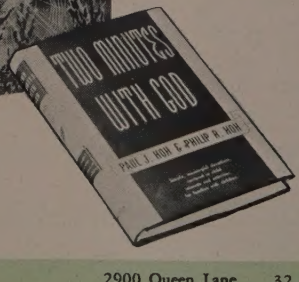
GIFTS FROM THE LAND

by Virginia Whitman

The splendors of nature form the basis for this unusual devotional book. Illustrated by beautiful nature photographs taken along the shores of a lovely Ozark Lake, there is a general description of the changes of each season and each month, and a series of devo tions. Excellent for personal or family devotions. **(UB848)** **$5.95**







TWO MINUTES WITH GOD

by Paul J. Hoh and Philip R. Ho

Many years of searching for a devotional book for young ch dren led the author to win his young son's help in preparit this book. Widely used and highly recommended. **$1.**

FROM DAY TO DAY

by J. Henry Harn

This extremely popular book of dai devotions is being reprinted at popul request. Written by a Lutheran past for Christians everywhere, who find daily prayer and meditation a valuab and vital source of spiritual strengt **(UB495)** **$2.**

UNITED LUTHERAN PUBLICATION HOUSE

2900 Queen Lane, Philadelphia 29, Pa. — 32 N. Second St., Harrisburg, Pa. — 17 Park Place, New York 7, N. Y
31 E. North Ave., Baltimore 2, Md. — 805 Locust St., Des Moines 9, Iowa — 219 W. Sixth St., Austin 61, Texas — 3103 W. Sixth St., Los Angeles 5, Calif
115 S. 13th St., Philadelphia 7, Pa. — 610 Wood St., Pittsburgh 22, Pa. — 1233 Hampton St., Columbia 1, S. C. — 22 W. Madison, Chicago 2, Ill.
237 King Street W., Kitchener, Ont., Canada — 11 Arzuaga St. (P.O. Box 33, Rio Piedras, Puerto Rico